Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Baqarah

Revealed in Madinah

Part I (Ayah 1-185)

The Virtues of Surah Al-Baqarah

In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said,

> لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَان
>
> Do not turn your houses into graves. Verily, **Shaytan** does not enter the house where Surah **Al-Baqarah** is recited.
>
> At-Tirmidhi said, "**Hasan Sahih**".

Also, Abdullah bin Mas\`ud said,

> "**Shaytan** flees from the house where Surah **Al-Baqarah** is heard.''
>
> This **Hadith** was collected by An-Nasa'i in **Al-Yawm wal-Laylah**, and Al-Hakim recorded it in his

Mustadrak, and then said that its chain of narration is authentic, although the Two **Sahihs** did not collect it.

In his Musnad, Ad-Darimi recorded that Ibn Mas`ud said,

"**Shaytan** departs the house where Surah **Al-Baqarah** is being recited, and as he leaves, he passes gas.''

Ad-Darimi also recorded that Ash-Sha`bi said that Abdullah bin Mas`ud said,

"Whoever recites ten **Ayat** from Surah **Al-Baqarah** in a night, then **Shaytan** will not enter his house that night. These ten **Ayat** are;

- four from the beginning,
- **Ayat Al-Kursi** (255),
- the following two **Ayat** (256-257) and
- the last three **Ayat**.''

In another narration, Ibn Mas`ud said,

"Then **Shaytan** will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these **Ayat** were to be recited over a senile person, they would wake him up.''

Further, Sahl bin Sa`d said that the Messenger of Allah said,

إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقَرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ

Everything has a hump (or, high peek), and **Al-Baqarah** is the high peek of the Qur'an. Whoever recites **Al-Baqarah** at night in his house, then **Shaytan** will not enter that house for three nights. Whoever recites it during a day in his house, then **Shaytan** will not enter that house for three days.

This **Hadith** was collected by Abu Al-Qasim At-Tabarani, Abu Hatim Ibn Hibban in his **Sahih** and Ibn Marduwyah.

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Abu Hurayrah said,

> "The Messenger of Allah sent an expedition force comprising of many men and asked each about what they memorized of the Qur'an. The Prophet came to one of the youngest men among them and asked him, `What have you memorized (of the Qur'an) young man?'
>
> He said, `I memorized such and such **Surahs** and also **Al-Baqarah**.'
>
> The Prophet said, `You memorized Surah **Al-Baqarah**.'
>
> He said, `Yes.'
>
> The Prophet said, `Then you are their commander.'
>
> One of the noted men (or chiefs) commented, `By Allah! I did not learn Surah **Al-Baqarah**, for fear that I would not be able to implement it.
>
> The Messenger of Allah said,
>
> تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوَ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ،
>
> Learn Al-Qur'an and recite it, for the example of whoever learns the Qur'an, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air.
>
> وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ
>
> The example of whoever learns the Qur'an and then sleeps (i.e. lazy) while the Qur'an is in his memory, is the example of a bag that has musk, but is closed tight.
>
> This is the wording collected by At-Tirmidhi, who said that this **Hadith** is **Hasan**.
>
> In another narration, At-Tirmidhi recorded this same **Hadith** in a **Mursal** manner, so Allah knows best.

Also, Al-Bukhari recorded that;

Usayd bin Hudayr said that he was once reciting Surah **Al-Baqarah** while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yahya was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet and told him what had happened and then said, "O Messenger of Allah! My son Yahya was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it.''

The Prophet said, "Do you know what that was?''

He said, "No.''

The Prophet said,

تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ وَلَو قَرَأْتَ لَأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوارَى مِنْهُم

They were the angels, they came close hearing your voice (reciting Surah **Al-Baqarah**), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.

This is the narration reported by Imam Abu Ubayd Al-Qasim bin Salam in his book Fada'il Al-Qur'an.

Virtues of Surah Al-Baqarah and Surah Al Imran

Imam Ahmad said that Abu Nu`aym narrated to them that Bishr bin Muhajir said that Abdullah bin Buraydah narrated to him from his father,

> "I was sitting with the Prophet and I heard him say,
>
> تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ
>
> Learn Surah **Al-Baqarah**, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.
>
> He kept silent for a while and then said,
>
> تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ، يُظِلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَايَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ،
>
> Learn Surah **Al-Baqarah** and Al Imran because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds.
>
> وَإِنَّ الْقُرآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي ؟
>
> The Qur'an will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'an will ask him, 'Do you know me?'
>
> فَيَقُولُ: مَا أَعْرِفُكَ.
>
> The man will say, 'I do not know you.'
>
> فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ
>
> The Qur'an will say, 'I am your companion, the Qur'an, which has brought you thirst during the heat and made

you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.'

فَيُعْطَى الْمُلْكَ بِيَمِينِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ،

Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head.

وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا،

His parents will also be granted two garments that the people of this life could never afford.

فَيَقُولَانِ: بِمَا كُسِينَا هَذَا ؟

They will say, 'Why were we granted these garments?'

فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ

It will be said, 'Because your son was carrying the Qur'an.'

ثُمَّ يُقَالُ: اقْرَأْ وَاصْعَدْ فِي دَرَجِ الْجَنَّةِ وَغُرَفِهَا،

It will be said (to the reader of the Qur'an), 'Read and ascend through the levels of Paradise.'

فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيلًا

He will go on ascending as long as he recites, whether reciting slowly or quickly.''

Ibn Majah also recorded part of this **Hadith** from Bishr bin Al-Muhajir, and this chain of narrators is **Hasan**, according to the criteria of Imam Muslim.

A part of this **Hadith** is also supported by other **Hadiths**.

For instance, Imam Ahmad recorded that Abu Umamah Al-Bahili said that he heard the Messenger of Allah say,

اقرَأُوا الْقرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيامَةِ

Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection.

اقرَأُوا الزَّهْرَاوَيْنِ، الْبَقَرَةَ وَآلَ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَة

Read the two lights, **Al-Baqarah** and **Al Imran**, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.

The Prophet then said,

اقرَأُوا الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَة

Read **Al-Baqarah**, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.

Also, Imam Muslim narrated this **Hadith** in the Book of Prayer.

Imam Ahmad narrated that An-Nawwas bin Sam`an said that the Prophet said,

يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدَمُهُم سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ

On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by Surah **Al-Baqarah** and **Al Imran**.

An-Nawwas said,

"The Prophet set three examples for these two **Surahs** and I did not forget these examples ever since. He said,

كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَودَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ صَاحِبِهِمَا

They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.

It was also recorded in **Sahih** Muslim and At-Tirmidhi narrated this **Hadith**, which he rendered **Hasan Gharib**.

Surah Al-Baqarah was revealed in Al-Madinah

There is no disagreement over the view that Surah **Al-Baqarah** was revealed in its entirety in Al-Madinah. Moreover, **Al-Baqarah** was one of the first Surahs to be revealed in Al-Madinah, while, Allah's statement, **وَاتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللّهِ** (And be afraid of the Day when you shall be brought back to Allah). (2:281) was the last **Ayah** to be revealed from the Qur'an.

Also, the **Ayat** about usury were among the last **Ayat** to be revealed.

Khalid bin Ma`dan used to call **Al-Baqarah** the **Fustat** (tent) of the Qur'an.

Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of **Al-Baqarah's Ayat** is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

Ibn Jurayj narrated that Ata said that Ibn Abbas said,

"Surah **Al-Baqarah** was revealed in Al-Madinah.''

Also, Khasif said from Mujahid that Abdullah bin Az-Zubayr said;

"Surah **Al-Baqarah** was revealed in Al-Madinah.''

Several Imams and scholars of Tafsir issued similar statements, and there is no difference of opinion over this as we have stated.

The Two **Sahihs** recorded that;

Ibn Mas`ud kept the **Ka`bah** on his left side and Mina on his right side and threw seven pebbles (at the **Jamrah**) and said,

"The one to whom Surah **Al-Baqarah** was revealed (i.e. the Prophet) performed **Rami** (the **Hajj** rite of throwing pebbles) similarly.''

The Two **Sahihs** recorded this **Hadith**.

Further, Ibn Marduwyah reported a **Hadith** of Shu`bah from Aqil bin Talhah from Utbah bin Marthad;

"The Prophet saw that his Companions were not in the first lines and he said,

يَا أَصْحَابَ سُورَةِ الْبَقَرَةَ

O Companions of Surah **Al-Baqarah**.

I think that this incident occurred during the battle of Hunayn when the Companions retreated. Then, the Prophet commanded Al-Abbas (his uncle) to yell out,

يَا أَصْحَابَ الشَّجَرَةَ

O Companions of the tree!

Meaning, the Companions who participated in the pledge of **Ar-Ridwan** (under the tree).

In another narration, Al- Abbas cried,

"O Companions of Surah **Al-Baqarah**!''

encouraging them to come back, so they returned from every direction.

Also, during the battle of Al-Yamamah, against the army of Musaylimah the Liar, the Companions first retreated because of the huge number of soldiers in Musaylimah's army. The **Muhajirun** and the **Ansar** called out for each other, saying; "O people of Surah **Al-Baqarah**!'' Allah then gave them victory over their enemy, may Allah be pleased with all of the companions of all the Messengers of Allah.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الم

2:1 Alif Lam Mim.

The Discussion of the Individual Letters

Allah, the Most Gracious, the Most Merciful says;

الم (١)

Alif Lam Mim.

The individual letters in the beginning of some **Surahs** are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, Umar, Uthman, Ali and Ibn Mas`ud.

It was said that these letters are the names of some of the **Surahs**.

It was also said that they are the beginnings that Allah chose to start the **Surahs** of the Qur'an with.

Khasif stated that Mujahid said,

> "The beginnings of the **Surahs**, such as **Qaf**, **Sad**, **Ta Sin Mim** and **Alif Lam Ra**, are just some letters of the alphabet.''

Some linguists also stated that;

> they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters.

For instance, they said, one might say, "My son recites **Alif, Ba, Ta, Tha**...'' he means the entire alphabet although he stops before mentioning the rest of it.

This opinion was mentioned by Ibn Jarir.

The Letters at the Beginning of Surahs

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen:

- **Alif,**
- **Lam,**
- **Mim,**
- **Sad,**
- **Ra,**
- **Kaf,**
- **Ha,**
- **Ya,**
- **Ayn,**
- **Ta,**
- **Sin,**
- **Ha,**
- **Qaf,**
- **Nun.**

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said,

"There is no doubt that Allah did not reveal these letters for jest and play.''

Some ignorant people said that;

some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake.

On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet that explains these letters, we will embrace the

Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim, آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا (We believe in it; all of it (clear and unclear verses) is from our Lord), (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

2:2 This is the Book, wherein there is no doubt, a guidance for the Muttaqin.

There is no Doubt in the Qur'an

Allah says;

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ ...

This is the Book, wherein there is no doubt,

The Book, is the Qur'an, and **Rayb** means doubt.

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, and Murrah Al-Hamadani narrated from Ibn Mas`ud and several other Companions of the Messenger of Allah that, لاَ رَيْبَ فِيهِ (In which there is no **Rayb**),

means about which there is no doubt.

Abu Ad-Darda, Ibn Abbas, Mujahid, Sa`id bin Jubayr, Abu Malik, Nafi Ata, Abu Al-Aliyah, Ar-Rabi bin Anas, Muqatil bin Hayyan, As-Suddi, Qatadah and Isma`il bin Abi Khalid said similarly.

In addition, Ibn Abi Hatim said,

"I do not know of any disagreement over this explanation.''

The meaning of this is that;

the Book, the Qur'an, is without a doubt revealed from Allah.

Similarly, Allah said in Surah **As- Sajdah**,

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of all that exists. (32:2)

Some scholars stated that this **Ayah** - 2:2 - contains a prohibition meaning,

"Do not doubt the Qur'an.''

Furthermore, some of the reciters of the Qur'an pause upon reading, لاَ رَيْبَ (there is no doubt) and they then continue; فِيهِ هُدًى لِّلْمُتَّقِينَ (in which there is guidance for the **Muttaqin** (the pious and righteous persons)).

However, it is better to pause at, لاَ رَيْبَ فِيهِ (in which there is no doubt) because in this case, هُدًى (guidance) becomes an attribute of the Qur'an and carries a better meaning than, فِيهِ هُدًى (in which there is guidance).

Guidance is granted to Those Who have Taqwa

Allah said,

... هُدًى لِّلْمُتَّقِينَ (٢)

guidance for the **Muttaqin**.

that it means, "They are the believers."

Hidayah - correct guidance - is only granted to those who have **Taqwa** - fear of Allah.

Allah said,

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: It is for those who believe a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand). (41:44)

and,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the **Zalimin** (wrongdoers) in nothing but loss. (17:82)

This is a sample of the numerous **Ayat** indicating that the believers, in particular, benefit from the Qur'an. That is because the Qur'an is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allah said,

يَأَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مَّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! There has come to you a good advice from your Lord (i. e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. (10:57)

Ibn Abbas and Ibn Mas`ud and other Companions of the Messenger of Allah said, هُدًى لِّلْمُتَّقِينَ (guidance for the **Muttaqin** (the pious and righteous persons),

means, a light for those who have **Taqwa**.

The Meaning of Al-Muttaqin

Ibn Abbas said about, هُدًى لِّلْمُتَّقِينَ (guidance for the **Muttaqin**) that it means,

> "They are the believers who avoid **Shirk** with Allah and who work in His obedience.''
>
> Ibn Abbas also said that **Al-Muttaqin** means,
>
>> "Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed.''

Further, Qatadah said that,

> لِّلْمُتَّقِينَ (**Al-Muttaqin**), are those whom Allah has described in His statement; الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ (Who believe in the **Ghayb** and perform the **Salah**) (2:3), and the following **Ayat**.
>
> Ibn Jarir stated that the **Ayah** (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view.

Also, At-Tirmidhi and Ibn Majah narrated that Atiyah As-Sa`di said that the Messenger of Allah said,

> لَا يَبْلُغُ الْعَبْدُأَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالَا بَأْسَ بِهِ حَذَرًا مِمَّا بِهِ بَأْس
>
> The servant will not acquire the status of the **Muttaqin** until he abandons what is harmless out of fear of falling into that which is harmful.
>
> At-Tirmidhi then said "**Hasan Gharib**.''

There are Two Types of Hidayah (Guidance)

Huda here means;

- the faith that resides in the heart, and only Allah is able to create it in the heart of the servants.

Allah said,

إِنَّكَ لاَ تَـهْدِى مَنْ أَحْبَبْتَ

Verily, you (O Muhammad) guide not whom you like. (28:56)

لَّيْسَ عَلَيْكَ هُدَاهُمْ

Not upon you (Muhammad) is their guidance. (2:272)

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ

Whomsoever Allah sends astray, none can guide him. (7:186)

and,

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him (to the right path). (18:17)

- **Huda** also means to explain the truth, give direction and lead to it.

Allah, the Exalted, said,

وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah's religion of Islamic Monotheism). (42: 52)

إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى

And as for **Thamud**, We showed and made clear to them the path of truth (Islamic Monotheism)

through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance. (41:17)

testifying to this meaning.

Also, Allah said,

وَهَدَيْنَـهُ النَّجْدَينِ

And shown him the two ways (good and evil). (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allah knows best.

Meaning of Taqwa

The root meaning of **Taqwa** is to avoid what one dislikes.

It was reported that;

Umar bin Al-Khattab asked Ubayy bin Ka`b about **Taqwa**.

Ubayy said, "Have you ever walked on a path that has thorns on it?''

Umar said, "Yes.''

Ubayy said, "What did you do then?''

He said, "I rolled up my sleeves and struggled.''

Ubayy said, "That is **Taqwa**.''

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

2:3 Who believe in the Ghayb and perform the Salah and spend out of what We have provided for them

The Meaning of Iman

Allah says;

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...

Those Who have faith in the **Ghayb**.

Abu Jafar Ar-Razi said that Al-Ala bin Al-Musayyib bin Rafi narrated from Abu Ishaq that Abu Al-Ahwas said that Abdullah said,

> "**Iman** is to trust.''

Ali bin Abi Talhah reported that Ibn Abbas said, يُؤْمِنُونَ (who have faith),

> means they trust.

Also, Ma`mar said that Az-Zuhri said,

> "**Iman** is the deeds.''

In addition, Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that,

> `They have faith', means, they fear (Allah).

Ibn Jarir (At-Tabari) commented,

> "The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of **Iman**, which necessitates following deeds of the tongue by implementation. Hence, **Iman** is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms.''

Linguistically, in the absolute sense, **Iman** merely means trust, and it is used to mean that sometimes in the Qur'an, for instance, Allah the Exalted said,

يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

> He trusts (**yu'minu**) in Allah, and trusts (**yu'minu**) in the believers. (9: 61)
>
> Prophet Yusuf's brothers said to their father,

وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـدِقِينَ

> But you will never believe us even when we speak the truth. (12:17)

Further, the word **Iman** is sometimes mentioned along with deeds, such as Allah said,

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ

> Save those who believe (in Islamic Monotheism) and do righteous deeds. (95:6)

However, when **Iman** is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue. We should state here that Iman increases and decreases.

There are many narrations and **Hadiths** on this subject, and we discussed them in the beginning of our explanation of Sahih Al-Bukhari, all favors are from Allah.

Some scholars explained that **Iman** means **Khashyah** (fear of Allah). For instance, Allah said;

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

> Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter). (67:12)

مَّنْ خَشِىَ الرَّحْمَـنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ

> Who feared the Most Gracious (Allah) in the **Ghayb** (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism). (50: 33)

Fear is the core of **Iman** and knowledge, just as Allah the Exalted said,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His servants that fear Allah. (35:28)

The Meaning of Al-Ghayb

As for the meaning of **Ghayb** here, the **Salaf** have different explanations of it, all of which are correct, indicating the same general meaning.

For instance, Abu Jafar Ar-Razi quoted Ar-Rabi bin Anas, reporting from Abu Al-Aliyah about Allah's statement, **يُؤْمِنُونَ بِالْغَيْبِ** ((Those who) have faith in the **Ghayb**),

"They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the **Ghayb**.''

Qatadah bin Di`amah said similarly.

Sa`id bin Mansur reported from Abdur-Rahman bin Yazid who said,

"We were sitting with Abdullah bin Mas`ud when we mentioned the Companions of the Prophet and their deeds being superior to our deeds.

Abdullah said, `The matter of Muhammad was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in **Al-Ghayb**.'

He then recited,

الم - ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ - الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...

Alif Lam Mim. This is the Book, wherein there is no doubt, guidance for the **Muttaqin**. Those who

believe in the **Ghayb**, until, الْمُفْلِحُونَ (the successful).''

Ibn Abi Hatim, Ibn Marduwyah and Al-Hakim, in his **Mustadrak**, recorded this **Hadith**.

Al-Hakim commented that this **Hadith** is authentic and that the Two Sheikhs - Al-Bukhari and Muslim - did not collect it, although it meets their criteria.

Ahmad recorded a **Hadith** with similar meaning from Ibn Muhayriz who said:

I said to Abu Jumu`ah, "Narrate a **Hadith** for us that you heard from the Messenger of Allah.''

He said, "Yes. I will narrate a good **Hadith** for you.

Once we had lunch with the Messenger of Allah. Abu Ubaydah, who was with us, said, `O Messenger of Allah! Are people better than us We embraced Islam with you and performed **Jihad** with you.'

He said,

نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي

Yes, those who will come after you, who will believe in me although they did not see me.''

This **Hadith** has another route collected by Abu Bakr bin Marduwyah in his Tafsir, from Salih bin Jubayr who said:

Abu Jumu`ah Al-Ansari, the Companion of the Messenger of Allah, came to **Bayt Al-Maqdis** (Jerusalem) to perform the prayer. Raja' bin Haywah was with us, so when Abu Jumu`ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a **Hadith** for you that I heard from the Messenger of Allah.''

We said, "Do so, and may Allah grant you mercy.''

He said, "We were with the Messenger of Allah, ten people including Mu`adh bin Jabal. We said, "O Messenger of Allah! Are there people who will acquire greater rewards than us We believed in Allah and followed you.'

He said,

مَا يَمْنَعُكُمْ مِنْ ذَلِك وَرَسُولُ اللهِ بَيْنَ أَظْهُرِكُمْ يَأْتِيكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولئِكَ أَعْظَمُ مِنْكُمْ أَجْرًا مَرَّتَيْن

What prevents you from doing so, while the Messenger of Allah is among you, bringing you the revelation from heaven There are people who will come after you and who will be given a book between two covers (the Qur'an), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.''

Allah says;

... وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣)

And perform **Salah**, and spend out of what we have provided for them.

Meaning of Iqamat As-Salah

Ibn Abbas said that, وَيُقِيمُونَ الصَّلاةَ (And perform the **Salah**),

means, "Perform the prayer with all of the obligations that accompany it.''

Ad-Dahhak said that Ibn Abbas said,

"**Iqamat As-Salah** means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer.''

Qatadah said,

"**Iqamat As-Salah** means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer.''

Muqatil bin Hayyan said **Iqamat As-Salah** means,

"To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, **Tashahhud** and blessings for the Prophet. This is **Iqamat As-Salah**.''

The Meaning of "Spending" in this Ayah

Ali bin Abi Talhah reported that Ibn Abbas said, وَمِمَّا رَزَقْنَـاهُمْ يُنفِقُونَ (And spend out of what We have provided for them) means,

> "The **Zakah** due on their wealth."

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, as well as Murrah from Ibn Mas`ud and other Companions of the Messenger of Allah, that, وَمِمَّا رَزَقْنَـاهُمْ يُنفِقُونَ (And spend out of what We have provided for them) means,

> "A man's spending on his family. This was before the obligation of **Zakah** was revealed."

Juwaybir narrated from Ad-Dahhak,

> "General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven **Ayat** of Surah **Bara'h**, were revealed. These abrogated the previous case."

In many instances, Allah mentioned prayer and spending wealth together.

- Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him.
- Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying, وَمِمَّا رَزَقْنَـاهُمْ يُنفِقُونَ (And spend out of what we have provided for them).

The Two **Sahihs** recorded that Ibn Umar said that the Messenger of Allah said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ:

- شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ،
- وَإِقَامِ الصَّلَاةِ،

- وَإِيتَاءِ الزَّكَاةِ،
- وَصَوْمِ رَمَضَانَ،
- وَحَجِّ الْبَيْتِ

Islam is built upon five (pillars):

- Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah,
- establishing the prayer,
- giving **Zakah**,
- fasting Ramadan and
- Hajj to the House.

There are many other **Hadiths** on this subject.

The Meaning of Salah

In the Arabic language, the basic meaning of **Salah** is supplication. In religious terminology, **Salah** is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

وَالَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِالأَخِرَةِ هُمْ يُوقِنُونَ

2:4 And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.

Allah says;

والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ...

And who have faith in what is revealed to you and in what was revealed before you.

Ibn Abbas said that,

> means, "They believe in what Allah sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord.''

... وَبِالآخِرَةِ هُمْ يُوقِنُونَ (٤)

And in the Hereafter they are certain.

> that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the Scale that weighs the deeds (the **Mizan**). The Hereafter is so named because it comes after this earthly life.

Attributes of the Believers

The people described here (2:4) are those whom Allah described in the preceding **Ayah**, الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (Those who have faith in the **Ghayb** and perform **Salah**, and spend out of what we have provided for them).

Mujahid once stated,

> "Four **Ayat** at the beginning of Surah **Al-Baqarah** describe the believers, two describe the disbelievers, and thirteen describe the hypocrites.''

The four **Ayat** mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are Jinns or humans. All of these attributes complement each other and require the existence of the other attributes.

For instance, it is not possible that one believes in the Unseen, performs the prayer and gives **Zakah** without believing in what the Messenger of Allah and the previous Messengers were sent with.

The same with certainty in the Hereafter, this is not correct without that, for Allah has commanded the believers,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنَزلَ مِن قَبْلُ

O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has revealed to the Messenger, and the Book which He sent own to those before (him). (4:136)

وَلاَ تُجَـدِلُواْ أَهْلَ الْكِتَـبِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ وَقُولُواْ ءَامَنَّا بِالَّذِى أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَـهُنَا وَإِلَـهُكُمْ وَاحِدٌ

And argue not with the People of the Book, unless it be in (a way) that is better, except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our **Ilah** (God) and your **Ilah** (God) is One (i.e. Allah)." (29:46)

يَـأَيُّهَآ الَّذِينَ أُوتُواْ الْكِتَـبَ ءَامِنُواْ بِمَا نَزَّلْنَا مُصَدِّقاً لِّمَا مَعَكُمْ

O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you. (4:47)

قُلْ يَـأَهْلَ الْكِتَـبِ لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

Say (O Muhammad): "O People of the Book (Jews and Christians)! You have nothing until you act according to the **Tawrah** (Torah), the **Injil** (Gospel), and what has (now) been revealed to you from your Lord (the Qur'an)." (5:68)

Also, Allah the Exalted described the believers;

ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَـئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

The Messenger (Muhammad) believes in what has been revealed to him from his Lord, and (so do) the believers.

Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers''. (2: 285)

and,

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ

And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers). (4:152)

This is a sample of the **Ayat** that indicate that the true believers all believe in Allah, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islam and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet stated,

إِذَا حَدَثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلَكِنْ قُولُوا: آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُم

When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.'

However, the faith that many Arabs have in the religion of Islam as it was revealed to Muhammad might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islam. Therefore, if the believers in Islam among the People of the Book gain two rewards, other Muslims who have firmer Islamic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islam). And Allah knows best.

أُوْلَـئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

2:5 They are on guidance from their Lord, and they are the successful.

Guidance and Success are awarded to the Believers

Allah said,

... أُوْلَـئِكَ

They are,

refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions.

Allah then said,

... عَلَى هُدًى مِّن رَّبِّهِمْ ...

on guidance from their Lord,

meaning, they are (following) a light, guidance, and have insight from Allah,

... وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٥)

And they are the successful.

meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.

إِنَّ الَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

2:6 Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

Allah said,

إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ (٦)

Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

إِنَّ الَّذِينَ كَفَرُواْ (Verily, those who disbelieve) meaning,

covered the truth and hid it.

Since Allah has written that they would do so, it does not matter if you (O Muhammad) warn them or not, they would still have disbelieved in what you were sent with.

Similarly, Allah said,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ

Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

About the rebellious People of the Book, Allah said,

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُواْ الْكِتَـبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا قِبْلَتَكَ

And even if you were to bring to the People of the Book (Jews and Christians) all the **Ayat**, they

would not follow your **Qiblah** (prayer direction). (2:145)

These **Ayat** indicate that whomever Allah has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allah directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muhammad - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards.

As for those who turn away in rejection, do not feel sad for them or concerned about them, for **فَإِنَّمَا عَلَيْكَ الْبَلاَغُ وَعَلَيْنَا الْحِسَابُ** (Your duty is only to convey (the Message) and on Us is the reckoning (13:40), and, **إِنَّمَا أَنتَ نَذِيرٌ وَاللّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ** (But you are only a warner. And Allah is a **Wakil** (Disposer of affairs, Trustee, Guardian) over all things), (11:12).

Ali bin Abi Talhah reported that Ibn Abbas said about Allah's statement, **إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ** (Verily, those who disbelieve, it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe),

"That the Messenger of Allah was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first place.''

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَـرِهِمْ غِشَـوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ

2:7 Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

Meaning of Khatama

Allah said,

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (٧)

Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

As-Suddi said that, خَتَمَ اللَّهُ (**Khatama** Allah) means,

> "Allah has sealed.''

Qatadah said that this **Ayah** means,

> "**Shaytan** controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand.''

Ibn Jurayj said that Mujahid said, خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ (Allah has set a seal on their hearts),

> "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal.''
>
> Ibn Jurayj also said that the seal is placed on the heart and the hearing.

In addition, Ibn Jurayj said, that Abdullah bin Kathir narrated that Mujahid said,

> "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type.''

Al-Amash said,

> "Mujahid demonstrated with his hand while saying, `They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be

rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, `Then, the heart will be sealed.'

Mujahid also said that this is the description of the **Ran** (refer to 83:14).''

Al-Qurtubi said,

"The **Ummah** has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief.

Similarly, Allah said, **بَلْ طَبَعَ اللّهُ عَلَيْهَا بِكُفْرِهِمْ** (Nay, Allah has set a seal upon their hearts because of their disbelief), (4:155).''

He then mentioned the **Hadith** about changing the hearts, (in which the Prophet supplicated),

يَا مُقَلِبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلى دِينِك

O You Who changes the hearts, make our hearts firm on Your religion.

He also mentioned the **Hadith** by Hudhayfah recorded in the **Sahih**, in which the Messenger of Allah said,

تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيه نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا

The **Fitan** (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the **Fitan**, then a black dot will be engraved on it. Any heart that rejects the **Fitan**, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the

barren rock; no **Fitnah** shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.

Ibn Jarir said,

"The truth regarding this subject is what the authentic **Hadith** from the Messenger of Allah stated. Abu Hurayrah narrated that the Messenger of Allah said,

إِنَّ الْمُؤمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقَلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ، فَذلِكَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَى:

When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the **Ran** (stain) that Allah described,

كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ

Nay! But on their hearts is the **Ran** (stain) which they used to earn.'' (83:14)

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this **Hadith**, and At-Tirmidhi said that it is **Hasan Sahih**.

The Meaning of Ghishawah

Reciting the **Ayah**, خَتَمَ اللَّهُ عَلَى قُلُوبِهمْ وَعَلَى سَمْعِهِمْ (Allah has set a seal on their hearts and on their hearing), then pausing, then continuing with, وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ (And on their eyes there is a **Ghishawah** (covering)) is accurate, for the stamp is placed on the heart and the hearing while the **Ghishawah**, the covering, is appropriately placed on the eyes.

In his **Tafsir**, As-Suddi said that Ibn Abbas and Ibn Mas`ud said about Allah's statement, خَتَمَ اللّهُ عَلَى قُلُوبِهمْ وَعَلَى سَمْعِهِمْ (Allah has set a seal on their hearts and on their hearing),

> "So that they neither understand nor hear.
>
> Allah also said that He placed a covering on their sight, meaning eyes, and so, they do not see.''

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الأَخِرِ وَمَا هُم بِمُؤْمِنِينَ

2:8 And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe.

يُخَـدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

2:9 They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

The Hypocrites

We mentioned that four **Ayat** in the beginning of Surah **Al-Baqarah** described the believers. The two last Ayat (2:6-7) describe the disbelievers.

Afterwards, Allah begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allah mentioned their description in detail. Each of the characteristics that Allah used to described them with is a type of hypocrisy itself. Allah revealed Surah **Bara'h** and Surah **Al-Munafiqun** about the hypocrites. He also mentioned the hypocrites in Surah **An-Nur** and other Surahs, so that their description would be known and their ways and errors could be avoided.

Allah said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ (٨)

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ (٩)

> And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

Meaning of Nifaq

Nifaq means to show conformity - or agreement - and to conceal evil. **Nifaq** has several types:

- **Nifaq** in the creed that causes its people to reside in Hell for eternity, and
- **Nifaq** in deed, which is one of the major sins, as we will explain soon, Allah willing.

Ibn Jurayj said of the hypocrite that,

> "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence.''

The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the **Ansar** from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madinah, Banu Qaynuqa-allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as Abdullah bin Salam.

During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab tribes around Al-Madinah. Soon after, the battle of **Badr** occurred and Allah gave victory to Islam and its people.

Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj's chief, and during the period of **Jahiliyyah** he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam.

Ibn Salul's heart was filled with hatred against Islam and its people. When the battle of **Badr** took place, he said, "Allah's religion has become apparent.'' So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book.

It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter.

The Tafsir of Ayah 2:8

Allah said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ

> And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe.
>
> Muhammad bin Ishaq narrated that Ibn Abbas said that,
>
> > "This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did.''
>
> This is how Abu Al-Aliyah, Al-Hasan, Qatadah and As-Suddi explained this **Ayah**.

Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allah said, وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ (And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe) meaning, they utter these false statements only with their tongues, just as Allah said,

> إِذَا جَآءَكَ الْمُنَـفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ
>
> When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah.'' Allah knows that you are indeed His Messenger. (63:1)

This **Ayah** means that;

> the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allah and the Last Day with their words, when that is not the case in reality. Therefore, Allah stated that the hypocrites lie in their testimony of creed, when He said, وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (And Allah bears witness that the hypocrites are indeed liars), (63:1), and, وَمَا هُم بِمُؤْمِنِينَ (while in fact they believe not).

Allah said, يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا (They try to deceive Allah and those who believe).

> The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allah, or that the statements they utter will help them with Allah, and this is an indication of their total ignorance. They think that such behavior will deceive Allah, just as it might deceive some of the believers.

Similarly, Allah said,

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars! (58:18)

Hence, Allah refuted their way by saying,

وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ

While they only deceive themselves, and perceive (it) not!

Allah stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact.

Allah also said,

إِنَّ الْمُنَـافِقِينَ يُخَـادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

Verily, the hypocrites try to deceive Allah, but it is He Who deceives them. (4:142)

Also, Ibn Abi Hatim narrated that Ibn Jurayj commented on Allah's statement,

"The hypocrites pronounce, `There is no deity worthy of worship except Allah' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief.''

Allah's statement;

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ

And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they believe not. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

Sa`id said that Qatadah commented,

> "This is the description of a hypocrite. He is devious; he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows.''

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا۟ يَكْذِبُونَ

2:10 In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

The Meaning of `Disease' in this Ayah

Allah said,

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللّهُ مَرَضاً وَلَهُم عَذَابٌ أَلِيمٌ ...

In their hearts is a disease and Allah has increased their disease. A painful torment is theirs,

because they used to tell lies.

As-Suddi narrated from Abu Malik and (also) from Abu Salih, from Ibn Abbas, and (also) Murrah Al-Hamdani from Ibn Mas`ud and other Companions that this **Ayah**, فِي قُلُوبِهِم مَّرَضٌ (In their hearts is a disease),

means, `doubt',

فَزَادَهُمُ اللّهُ مَرَضاً (And Allah has increased their disease) also means `doubt'.

Mujahid, Ikrimah, Al-Hasan Al-Basri, Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah also said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on, فِي قُلُوبِهِم مَّرَضٌ (In their hearts is a disease),

"A disease in the religion, not a physical disease. They are the hypocrites and the disease is the doubt that they brought to Islam.

فَزَادَهُمُ اللّهُ مَرَضاً (And Allah has increased their disease) meaning, increased them in shameful behavior.''

He also recited,

فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace. (9:124-125)

and commented,

"Evil to their evil and deviation to their deviation.''

This statement by Abdur-Rahman is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated.

Similarly, Allah said,

وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقُوَاهُمْ

While as for those who accept guidance, He increases their guidance and grants them their piety. (47:17)

Allah said next,

... بِمَا كَانُوا يَكْذِبُونَ (١٠)

Because they used to tell lies.

The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet knew the hypocrites of his time have only the **Hadith** of Hudhayfah bin Al-Yaman as evidence. In it the Prophet gave him the names of fourteen hypocrites during the battle of Tabuk. These hypocrites plotted to assassinate the Prophet during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allah informed the Prophet about their plot, and the Prophet told Hudhayfah their names.

As for the other hypocrites, Allah said about them,

وَمِمَّنْ حَوْلَكُم مِّنَ الاٌّعْرَابِ مُنَـفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النَّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad) know them not, We know them. (9:101)

لَّئِن لَّمْ يَنتَهِ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِى الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَآ إِلاَّ قَلِيلاً

مَّلْعُونِينَ أَيْنَمَا ثُقِفُواْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلاً

If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. (33:60-61)

These **Ayat** prove that the Prophet was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet was only informed about their characteristics, and he used to assume that some people possessed these characteristics.

Similarly, Allah said,

وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

> Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! (47:30)

The most notorious hypocrite at that time was Abdullah bin Ubayy bin Salul; Zayd bin Arqam - the Companion - gave truthful testimony to that effect.

In addition, Umar bin Al-Khattab once mentioned the matter of Ibn Salul to the Prophet, who said,

إِنِّي أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَه

I would not like the Arabs to say to each other that Muhammad is killing his Companions.

Yet, when Ibn Salul died, the Prophet performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the **Sahih** that the Prophet said,

إِنِّي خُيِّرْتُ فَاخْتَرْت

I was given the choice (to pray for him or not), so I chose.

In another narration, the Prophet said,

لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْت

If I knew that by asking (Allah to forgive Ibn Salul) more than seventy times that He would forgive him, then I would do that.

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِى الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

2:11 And when it is said to them: "Do not make mischief on the earth,'' they say: "We are only peacemakers.''

أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ

2:12 Verily, they are the ones who make mischief, but they perceive not.

Meaning of Mischief

Allah said,

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)

And when it is said to them: "Do not make mischief on the earth,'' they say: "We are only peacemakers.''

In his Tafsir, As-Suddi said that Ibn Abbas and Ibn Mas`ud commented,

"They are the hypocrites.

As for, لاَ تُفْسِدُواْ فِي الأَرْضِ ("Do not make mischief on the earth''), that is disbelief and acts of disobedience.''

Abu Jafar said that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ (And when it is said to them: "Do not make mischief on the earth''),

means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah).''

Ar-Rabi bin Anas and Qatadah said similarly.

Types of Mischief that the Hypocrites commit

Ibn Jarir said,

"The hypocrites commit mischief on earth;

- by disobeying their Lord on it and continuing in the prohibited acts.
- They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth.
- The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor.
- They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers.

This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth.''

The statement by Ibn Jarir is true; taking the disbelievers as friends is one of the categories of mischief on the earth.

Allah said,

وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الاٌّرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief. (8:73),

In this way Allah severed the loyalty between the believers and the disbelievers.

Similarly, Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ للَّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً

O you who believe! Do not take disbelievers as **Awliya** (protectors or helpers or friends) instead of believers. Do

you wish to offer Allah a manifest proof against yourselves. (4: 144)

Allah then said,

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً

Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. (4:145)

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allah and makes the statements that he utters conform to his deeds, he will gain success.

Allah said,

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

And when it is said to them: "Do not make mischief on the earth,'' they say: "We are only peacemakers.''

meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties.''

Similarly, Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement,

means, "We seek to make amends between the believers and the People of the Book.''

Allah said,

أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ (١٢)

Verily, they are the ones who make mischief, but they perceive not.

This **Ayah** means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ النَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ السُّفَهَآءُ

2:13 And when it is said to them: Believe as the people believe,'' They say: "Shall we believe as the fools have believed!''

أَلَآ إِنَّهُمْ هُمُ السُّفَهَآءُ وَلَـكِن لَّا يَعْلَمُونَ

Verily, they are the fools, but they do not know.

Allah tells;

وَإِذَا قِيلَ لَهُمْ ...

And when it is said to them:

Allah said that if the hypocrites are told,

... آمِنُوا۟ كَمَا آمَنَ النَّاسُ ...

"Believe as the people believe,''

meaning, `Believe just as the believers believe in Allah, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allah and His Messenger by heeding the commandments and avoiding the prohibitions.'

Yet the hypocrites answer by saying,

... قَالُوا۟ أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاء ...

"Shall we believe as the fools have believed!''

they meant (may Allah curse the hypocrites) the Companions of the Messenger of Allah.

This is the same Tafsir given by Abu Al-Aliyah and As-Suddi in his Tafsir, with a chain of narration to Ibn Abbas, Ibn Mas`ud and other Companions.

This is also the Tafsir of Ar-Rabi bin Anas and Abdur-Rahman bin Zayd bin Aslam.

The hypocrites said,

"Us and them having the same status, following the same path, while they are fools!''

`The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allah used the term foolish to include children, when He said,

وَلاَ تُؤْتُواْ السُّفَهَآءَ أَمْوَلَكُمُ الَّتِى جَعَلَ اللَّهُ لَكُمْ قِيَـماً

And do not give your property, which Allah has made a means of support for you, to the foolish. (4:5)

Allah answered the hypocrites in all of these instances. For instance, Allah said here,

... أَلا إِنَّهُمْ هُمُ السُّفَهَاء ...

Verily, they are the fools.

Allah thus affirmed that the hypocrites are indeed the fools.

yet,

... وَلَـكِن لاَّ يَعْلَمُونَ (١٣)

But they know not.

Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَـٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

2:14 And when they meet those who believe, they say: "We believe,'' but when they are alone with their Shayatin (devils), they say: "Truly, we are with you; verily, we were but mocking.''

ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَـٰنِهِمْ يَعْمَهُونَ

2:15 Allah mocks at them and leaves them increasing in their deviation to wander blindly.

The Hypocrites' Cunning and Deceit

Allah said,

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا ...

And when they meet those who believe, they say: "We believe,''

Allah said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire.

Yet,

... وَإِذَا خَلَوْاْ إِلَى شَيَاطِينِهِمْ ...

But when they are alone with their **Shayatin**,

meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

Human and Jinn Devils

Ibn Jarir said,

"The devils of every creation are the mischievous among them. There are both human devils and Jinn devils.

Allah said,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

And so We have appointed for every Prophet enemies - **Shayatin** (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception). (6:112)

The Meaning of `Mocking

Allah said,

... قَالُواْ إِنَّا مَعَكُمْ ...

They say: "Truly, we are with you''.

Muhammad bin Ishaq reported that Ibn Abbas said that the **Ayah** means,

"We are with you, إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (Verily, we were but mocking), meaning, we only mock people (the believers) and deceive them.''

... إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (١٤)

Verily, we were but mocking,

Ad-Dahhak said that Ibn Abbas said that the **Ayah**, means,

"We (meaning the hypocrites) were mocking the Companions of Muhammad.''

Also, Ar-Rabi` bin Anas and Qatadah said similarly.

Allah's statement,

اللَّهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥)

Allah mocks at them and leaves them increasing in their deviation to wander blindly.

answers the hypocrites and punishes them for their behavior.

Ibn Jarir commented,

"Allah mentioned what He will do to them on the Day of Resurrection, when He said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَـهِرُهُ مِن قِبَلِهِ الْعَذَابُ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!'' It will be said: "Go back to your rear! Then seek a light!'' So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (57:13)

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لاًّنفُسِهِمْ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوا إِثْمَاً

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness." (3:178)

He then said,

"This, and its like, is Allah's mockery of the hypocrites and the people of **Shirk**.''

The Hypocrites suffering for their Plots

Allah stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different.

Similarly, Allah said,

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allah. (42:40)

and,

فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ

Then whoever transgresses (the prohibition) against you, transgress likewise against him. (2:194)

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality.

This is how the scholars explain deceit, cunning and mocking when attributed to Allah in the Qur'an.

Surely, Allah exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allah does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

Meaning of `Leaves them increasing in their deviation to wander blindly

Allah said,

... وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

...and leaves them increasing in their deviation to wander blindly.

As-Suddi reported that Ibn Abbas, Ibn Mas`ud and several other Companions of the Messenger of Allah said that, وَيَمُدُّهُمْ (and leaves them increasing) means,

He gives them respite.

Also, Mujahid said,

"He (causes their deviation) to increase.''

Allah said;

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not. (23:55-56)

Ibn Jarir commented,

"The correct meaning of this **Ayah** is `We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.'

Similarly, Allah said,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly.'' (6:110)

Tughyan used in this **Ayah** means to transgress the limits, just as Allah said in another **Ayah**,

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

Verily, when the water **Tagha** (rose) beyond its limits, We carried you in the ship. (69:11)

Also, Ibn Jarir said that;

the term `Amah, in the Ayah means, `deviation'.

He also said about Allah's statement, فِي طُغْيَانِهِمْ يَعْمَهُونَ (in their deviation to wander),

"In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allah has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation.''

أُوْلَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلَـلَةَ بِالْهُدَى فَمَا رَبِحَت تِّجَـرَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ

2:16 These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.

Allah said,

أُوْلَـئِكَ الَّذِينَ اشْتَرُوُاْ الضَّلاَلَةَ بِالْهُدَى ...

These are they who have purchased error with guidance,

In his Tafsir, As-Suddi reported that Ibn Abbas and Ibn Mas`ud commented saying it means,

"They pursued misguidance and abandoned guidance.''

Mujahid said,

"They believed and then disbelieved,''

while Qatadah said,

"They preferred deviation to guidance.''

This statement is similar in meaning to Allah's statement about **Thamud**,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى

> And as for **Thamud**, We granted them guidance, but they preferred blindness to guidance. (41:17)

In summary, the statements that we have mentioned from the scholars of Tafsir indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allah's statement, أُوْلَـئِكَ الَّذِينَ اشْتَرُوُاْ الضَّلاَلَةَ بِالْهُدَى (These are they who have purchased error with guidance),

> meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allah described,

ذَلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ

> That is because they believed, and then disbelieved; therefore their hearts are sealed. (63:3)

The **Ayah** also includes those who preferred deviation over guidance. The hypocrites fall into several categories.

This is why Allah said,

... فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ (١٦)

So their commerce was profitless. And they were not guided,

> meaning their trade did not succeed nor were they righteous or rightly guided throughout all this.

In addition, Ibn Jarir narrated that Qatadah commented on the **Ayah**,

"By Allah! I have seen them leaving guidance for deviation, leaving the **Jama`ah** (the community of the believers) for the sects, leaving safety for fear, and the **Sunnah** for innovation.''

Ibn Abi Hatim also reported other similar statements.

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَـتٍ لاَّ يُبْصِرُونَ

2:17 Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allah removed their light and left them in darkness. (So) they could not see.

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُونَ

2:18 They are deaf, dumb, and blind, so they return not (to the right path).

The Example of the Hypocrites

Allah says,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءتْ مَا حَوْلَهُ ...

Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him,

Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it.

Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allah stated in other parts of the Qur'an.

Allah's statement,

... ذَهَبَ اللّهُ بِنُورِهِمْ ...

Allah removed their light,

> means, Allah removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke.

Allah said,

... وَتَرَكَهُمْ فِي ظُلُمَاتٍ ...

And left them in darkness,

> that is their doubts, disbelief and hypocrisy.

... لاَّ يُبْصِرُونَ (١٧)

(So) they could not see.

> meaning, they are unable to find the correct path or find its direction.

In addition, they are,

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ (١٨)

They are deaf, dumb, and blind, so they return not (to the right path).

صُمٌّ (deaf),

> and thus cannot hear the guidance.

بُكْمٌ (dumb),

and cannot utter the words that might benefit them.

عُمْيٌ (and blind),

in total darkness and deviation.

Similarly, Allah said,

فَإِنَّهَا لاَ تَعْمَى الاٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46),

and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيهِ ظُلُمَـتٌ وَرَعْدٌ وَبَرْقٌ

2:19 Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

يَجْعَلُونَ أَصْـبِعَهُمْ فِى ءَاذَانِهِم مِّنَ الصَّوَعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكـفِرِينَ

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَـرَهُمْ كُلَّمَآ أَضَاءَ لَهُم مَّشَوْاْ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ

2:20 The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.

وَلَوْ شَآءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَـرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.

Another Parable of the Hypocrites

Allah says,

أَوْ كَصَيِّبٍ مِّنَ السَّمَاء فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ...

Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

This is another parable which Allah gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are, كَصَيِّبٍ (Like a **Sayyib**), meaning,

"The rain",

as Ibn Mas`ud, Ibn Abbas, and several other Companions have confirmed as well as Abu Al-Aliyah, Mujahid, Sa`id bin Jubayr, Ata, Al-Hasan Al-Basri, Qatadah, Atiyah Al-Awfi, Ata Al-Khurasani, As-Suddi and Ar-Rabi bin Anas.

Ad-Dahhak said

"It is the clouds."

However, the most accepted opinion is that;

it means the rain that comes down during, ظُلُمَاتٌ (darkness),

meaning, here, the doubts, disbelief and hypocrisy.

وَرَعْدٌ (thunder), that shocks the hearts with fear.

The hypocrites are usually full of fear and anxiety, just as Allah described them,

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

They think that every cry is against them. (63: 4)

and,

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

لَوْ يَجِدُونَ مَلْجَئاً أَوْ مَغَـرَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

They swear by Allah that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush. (9:56-57).

وَبَرْقٌ (The lightning),

is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites.

Allah said,

... يَجْعَلُونَ أَصْابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ واللّهُ مُحِيطٌ بِالْكافِرينَ (١٩)

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

meaning, their cautiousness does not benefit them because they are bound by Allah's all-encompassing will and decision.

Similarly, Allah said,

هَلُ أَتَاكَ حَدِيثُ الْجُنُودِ

فِرْعَوْنَ وَثَمُودَ

بَلِ الَّذِينَ كَفَرُوا فِى تَكْذِيبٍ

وَاللَّهُ مِن وَرَآئِهِمْ مُّحِيطٌ

Has the story reached you of two hosts. Of Fir`awn (Pharaoh) and Thamud! Nay! The disbelievers (persisted) in denying. And Allah encompasses them from behind! (85:17-20)

Allah then said,

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ...

The lightning almost snatches away their sight,

meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith.

Also, Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**,

"The Qur'an mentioned almost all of the secrets of the hypocrites.''

... كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ ...

Whenever it flashes for them, they walk therein,

Ali bin Abi Talhah narrated that Ibn Abbas said,

"Whenever the hypocrites acquire a share in the victories of Islam, they are content with this share. Whenever Islam suffers a calamity, they are ready to revert to disbelief.''

Similarly, Allah said,

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ

And among mankind is he who worships Allah on the edge: If good befalls him, he is content with that. (22:11)

... كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُواْ ...

Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still,

Muhammad bin Ishaq reported that Ibn Abbas said,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion.''

This was also said by Abu Al-Aliyah, Al-Hasan Al-Basri, Qatadah, Ar-Rabi bin Anas and As-Suddi, who narrated it from the Companions, and it is the most obvious and most correct view, and Allah knows best.

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the **Sirat** (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allah described when He said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!'' It will be said to them; "Go back to you rear! Then seek a light!'' (57:13)

Allah described the believers,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

On the Day you shall see the believing men and the believing women - their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise). (57:12)

and,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the **Sirat** (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things.'' (66:8)

Ibn Abi Hatim narrated that Abdullah bin Mas`ud commented on, **نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ** (Their Light will run forward before them),

> "They will pass on the **Sirat**, according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times.''

Ibn Abi Hatim also reported that Ibn Abbas said,

> "Every person among the people of **Tawhid** (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel

anxious. Hence, they will supplicate, رَبَّنَا أَتْمِمْ لَنَا نُورَنَا (Our Lord! Keep perfect our Light for us).''

Ad-Dahhak bin Muzahim said,

"On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the **Sirat**, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate, رَبَّنَا أَتْمِمْ لَنَا نُورَنَا (Our Lord! Keep perfect our Light for us).''

Types of Believers and Types of Disbelievers

Consequently, there are several types of people.

- There are the believers whom the first four **Ayat** (2:2-5) in Surah **Al-Baqarah** describe.
- There are the disbelievers who were described in the next two **Ayat**.
- And there are two categories of hypocrites:

  the complete hypocrites who were mentioned in the parable of the fire,

  and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

  This is similar to the parables that were given in Surah **An-Nur**. Like the example of the believer and the faith that Allah put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allah willing.

Allah gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance.

Allah said,

وَالَّذِينَ كَفَرُوا أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

Allah then gave the example of ignorant disbelievers, simple in their ignorance.

He said;

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَـهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَـتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُورٍ

Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. (24:40)

Therefore, Allah divided the camp of the disbelievers into two groups, advocates and followers.

Allah mentioned these two groups in the beginning of Surah **Al-Hajj**,

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَـنٍ مَّرِيدٍ

And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious (disobedient to Allah) **Shaytan** (devil) (devoid of every kind of good). (22:3)

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah). (22:8)

Furthermore, Allah has divided the group of the believers in the beginning of Surah **Al-Waqi`ah** and at the end. He also divided them in Surah **Al-Insan** into two groups,

- the **Sabiqun** (those who preceded), they are the "near ones" (**Muqaribun**) and
- **Ashab Al-Yamin** (the companions of the right), and they are righteous (**Abrar**).

In summary, these **Ayat** divide the believers into two categories,

- the near ones and
- righteous.

Also, the disbelievers are of two types,

- advocates and
- followers.

In addition, the hypocrites are divided into two types,

- pure hypocrites and
- those who have some hypocrisy in them.

The Two **Sahihs** record that Abdullah bin Amr said that the Prophet said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا:

- مَنْ إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا ائْتُمِنَ خَانَ

Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up.

- Whenever he speaks, he tells a lie.
- Whenever he makes a covenant, he proves treacherous.
- Whenever he is entrusted, he breaches the trust.

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this **Hadith** stipulates, or in the creed, as the **Ayah** (2:20) stipulates.

Types of Hearts

Imam Ahmad recorded Abu Sa`id saying that the Messenger of Allah said

الْقُلُوبُ أَرْبَعَةٌ:

- قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يَزْهَرُ
- وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلى غِلَافِهِ
- وَقَلْبٌ مَنْكُوسٌ
- وَقَلْبٌ مُصْفَحٌ،

The hearts are four (types):

- polished as shiny as the radiating lamp,
- a sealed heart with a knot tied around its seal,
- a heart that is turned upside down and
- a wrapped heart.

فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَسِرَاجُهُ فِيهِ نُورُهُ،

As for the polished heart, it is the heart of the believer and the lamp is the light of faith.

وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ،

The sealed heart is the heart of the disbeliever.

وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ الْخَالِصِ عَرَفَ ثُمَّ أَنْكَرَ

The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it.

وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ

As for the wrapped heart, it is a heart that contains belief and hypocrisy.

وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ

The example of faith in this heart, is the example of the herb that is sustained by pure water.

وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ فَأَيُّ الْمَادَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ

The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart.

This **Hadith** has a **Jayid Hasan** (good) chain of narration.

Allah said,

... وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

And if Allah willed, He would have taken away their hearing and their sight. Certainly, Allah has power over all things.

Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement, **وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ** (And if Allah willed, He would have taken away their hearing and their sight),

"Because they abandoned the truth after they had knowledge in it.''

... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

Certainly, Allah has power over all things.

Ibn Abbas said,

"Allah is able to punish or pardon His servants as He wills.''

Ibn Jarir commented,

> "Allah only described Himself with the ability to do everything in this Ayah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight.''

Ibn Jarir and several other scholars of Tafsir stated that;

> these two parables are about the same kind of hypocrite. So the `or' mentioned in, أَوْ كَصَيِّبٍ مِّنَ السَّمَاء (Or like a rainstorm from the sky) means `and', just as the **Ayah**, وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا (And obey neither a sinner or a disbeliever among them).
>
> Therefore, `or' in the **Ayah** includes a choice of using either example for the hypocrites.

Also, Al-Qurtubi said that `or' means,

> "To show compatibility of the two choices, just as when one says, `Sit with Al-Hasan or Ibn Sirin.'
>
> According to the view of Az-Zamakhshari, `so it means each of these persons is the same as the other, so you may sit with either one of them.'
>
> The meaning of `or' thus becomes `either.' Allah gave these two examples of the hypocrites, because they both perfectly describe them.''

I (Ibn Kathir) say,

> these descriptions are related to the type of hypocrite, because there is a difference between them as we stated.
>
> For instance, Allah mentioned these types in Surah **Bara'h** when He repeated the statement, "And among them'' three times, describing their types, characteristics, statements and deeds.

So the two examples mentioned here describe two types of hypocrites whose characteristics are similar.

For instance, Allah gave two examples in Surah **An-Nur**, one for the advocates of disbelief and one for the followers of disbelief, He said, **وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ** (As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), until, **أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ** (Or (the state of a disbeliever) is like the darkness in a vast deep sea), (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allah knows best.

يَـأَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:21 O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa.

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ فِرَاشاً وَالسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلَّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

2:22 Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

Allah says;

يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
(٢١)

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire **Taqwa**.

Allah mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist.

He also surrounded them with blessings, both hidden and apparent.

الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً ...

Who has made the earth a resting place for you,

He made the earth a resting place for them, just like the bed, stable with the firm mountains.

... وَالسَّمَاء بِنَاء ...

And the sky as a canopy,

meaning, `a ceiling'.

Similarly, Allah said in another **Ayah**,

وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَـتِهَا مُعْرِضُونَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). (21:32)

... وَأَنزَلَ مِنَ السَّمَاء مَاء ...

And sends down for you water (rain) from the sky,

meaning, through the clouds, when they need the rain.

... فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ ...

and brought forth therewith fruits as a provision for you.

Hence, Allah caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle.

Allah reiterated this bounty in various parts of the Qur'an.

There is another **Ayah** that is similar to this **Ayah** (2:22), that is, Allah's statement,

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ قَرَاراً وَالسَّمَآءَ بِنَـآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبَـتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَـرَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

It is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists. (40:64)

The meaning that is reiterated here is that Allah is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him.

This is why Allah said next,

... فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ (٢٢)

Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

The Two **Sahihs** record that Ibn Mas`ud said,

"I said to the Messenger of Allah, `Which evil deed is the worst with Allah?'

He said,

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To take an equal with Allah, while He alone created you.''

Also, Mu`adh narrated the Prophet's statement,

أَتَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ ؟

أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

Do you know Allah's right on His servants?

They must worship Him alone and refrain from associating anything with Him in worship.

Another **Hadith** states,

لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلكِنْ لِيَقُلْ: مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلَان

None of you should say, `What Allah and so-and-so person wills. Rather, let him say, `What Allah wills, and then what so-and-so person wills.

A Hadith with the same Meaning

Imam Ahmad narrated that Al-Harith Al-Ashari said that the Prophet of Allah said,

إِنَّ اللهَ عَزَّوَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُبْطِىءَ بِهَا،

Allah commanded Yahya bin Zakariyya to implement five commands and to order the Children of Israel to implement them, but Yahya was slow in carrying out these commands.

فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أُمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِمَّا أَنْ تُبَلِّغَهُمْ وَإِمَّا أَنْ أُبَلِّغَهُنَّ،

`Isa said to Yahya, `You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.'

فَقَالَ: يَا أَخِي إِنِّي أَخْشَى إِنْ سَبَقْتَنِي أَنْ أُعَذَّبَ أَوْ يُخْسَفَ بِي قَالَ: فَجَمَعَ يَحْيَى بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ،

Yahya said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahya bin Zakariyya called the Children of Israel to **Bayt Al-Maqdis** (Jerusalem), until they filled the **Masjid**.

فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ:

He sat on the balcony, thanked Allah and praised him and then said,

إِنَّ اللهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَسُرُّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللهَ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا.

`Allah ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allah alone and not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that Allah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him.

وَآمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا.

I also command you to pray, for Allah directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro.

وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خَلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ.

I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allah than the scent of musk.

وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَّ نَفْسَهُ.

I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself.

وَآمُرُكُمْ بِذِكْرِ اللهِ كَثِيرًا وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَأَحْصَنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللهِ

I also command you to always remember Allah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allah, he will be resorting to the best refuge from Satan.

Al-Harith then narrated that the Messenger of Allah said,

وَأَنَا آمُرُكُمْ بِخَمْسٍ اللهُ أَمَرَنِي بِهِنَّ:

- الْجَمَاعَةِ
- وَالسَّمْعِ وَالطَّاعَةِ
- وَالْهِجْرَةِ
- وَالْجِهَادِ فِي سَبِيلِ اللهِ.

- فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُثَى جَهَنَّمَ

And I order you with five commandments that Allah has ordered me.

- Stick to the **Jama`ah** (community of the faithful),
- listen and obey (your leaders) and
- perform **Hijrah** (migration) and
- **Jihad** for the sake of Allah.
- Whoever abandons the **Jama`ah**, even the distance of a hand span, will have removed the tie of Islam from his neck, unless he returns. Whoever uses the slogans of **Jahiliyah** (the pre-Islamic period of ignorance) he will be among those kneeling in **Jahannam** (Hellfire).)

They said, "O Messenger of Allah! Even if he prays and fasts?''

He said,

وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ،

فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمُ اللهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ الله

Even if he prays, fasts and claims to be Muslim.

So call the Muslims with their names that Allah has called them: `The Muslims, the believing servants of Allah.'

This is a **Hasan Hadith**, and it contains the statement,

"Allah has created and sustains you, so worship Him and do not associate anything with Him in worship.''

This statement is relevant in the **Ayat** (2:21-22) we are discussing here and support singling Allah in worship, without partners.

Signs of Allah's Existence

Several scholars of Tafsir, like Ar-Razi and others, used these **Ayat** as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator.

Once a Bedouin was asked about the evidence to Allah's existence, he responded,

> "All praise is due to Allah! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists''

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allah's statement,

> وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَنُهَا وَغَرَابِيبُ سُودٌ
>
> وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأٌّنْعَـمِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

> And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and **Ad-Dawabb** (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allah. (35: 27-28)

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allah has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between

land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allah, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance.

There are numerous **Ayat** in the Qur'an on this subject.

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَآءَكُم مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَـدِقِينَ

2:23 And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِى وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَـفِرِينَ

2:24 But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

The Message of Messenger of Allah is True

Allah says;

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣)

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a

Surah of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

Allah begins to prove the truth of Prophethood after He stated that there is no deity worthy of worship except Him.

Allah said to the disbelievers, وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا (And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَأْتُوا بِسُورَةٍ (then produce a Surah) meaning, similar to what he brought to you.

Hence, if you claim that what he was sent with did not come from Allah, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allah. However, you will not be able to succeed in this quest.

Ibn Abbas said that, شُهَدَاءكُم (your witnesses),

means "Aids.''

Also, As-Suddi reported that Abu Malik said the **Ayah** means,

"Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you.''

Also, Mujahid said that, وَادْعُواْ شُهَدَاءكُم (and call your witnesses) means,

"People, meaning, wise and eloquent men who will provide the testimony that you seek.''

The Challenge

Allah challenged the disbelievers in various parts of the Qur'an. For instance, Allah said in Surah **Al-Qasas**,

قُلْ فَأْتُواْ بِكِتَـبٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَى مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَـدِقِينَ

Say (to them, O Muhammad): "Then bring a Book from Allah, which is a better guide than these two (the **Tawrah** (Torah) and the Qur'an), that I may follow it, if you are truthful''. (28:49)

Also, Allah said in Surah **Al-Isra**,

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْءَانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً

Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.'' (17:88)

Allah said in Surah **Hud**,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Or they say, "He (Prophet Muhammad) forged it (the Qur'an).''

Say: "Bring you then ten forged **Surahs** like it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!'' (11:13)

and in Surah **Yunus**,

وَمَا كَانَ هَـذَا الْقُرْءَانُ أَن يُفْتَرَى مِن دُونِ اللَّهِ وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَـلَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the **Tawrah**, and the **Injil**), and a full explanation of the Book (i.e. Laws decreed for mankind) - wherein there is no doubt - from the Lord of all that exists.

Or do they say: "He (Muhammad) has forged it!''

Say: "Bring then a Surah like it, and call upon whomsoever you can besides Allah, if you are truthful!'' (10:37-38)

All of these **Ayat** were revealed in Makkah.

Allah also challenged the disbelievers in the **Ayat** that were revealed in Al-Madinah.

In this **Ayah**, Allah said, وَإِن كُنتُمْ فِي رَيْبٍ (And if you (Arab pagans, Jews, and Christians) are in **Rayb**) meaning, doubt. مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا (Concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ (then produce a Surah (chapter) the like thereof) meaning, similar to the Qur'an.

This is the Tafsir of Mujahid, Qatadah, Ibn Jarir At-Tabari, Az-Zamakhshari and Ar-Razi.

Ar-Razi said that this is the Tafsir of Umar, Ibn Mas`ud, Ibn Abbas, Al-Hasan Al-Basri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allah has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allah said,

فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ

Bring you then ten forged **Surahs** like it) (11:13)

and,

لاَ يَأْتُونَ بِمِثْلِهِ

They could not produce the like thereof. (17:88)

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allah challenged the Arab disbelievers both in Makkah and Al-

Madinah several times, especially since they had tremendous hatred and enmity for the Prophet and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allah said,

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ ...

But if you do it not, and you can never do it,

> indicating that they will never be able to answer the challenge.

This is another miracle, in that, Allah clearly stated without doubt that the Qur'an will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change.

How can anyone be able to produce something like the Qur'an, when the Qur'an is the Word of Allah Who created everything!

How can the words of the created ever be similar to the Words of the Creator!

Examples of the Miracle of the Qur'an

Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions.

Allah said,

الر كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

Alif Lam Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is Wise and well-acquainted (with all things). (11:1)

So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed. The Qur'an also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'an stated. Also, the Qur'an

commanded every type of righteousness and forbade every type of evil, just as Allah stated,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

> And the Word of your Lord has been fulfilled in truth and in justice. (6:115)
>
> meaning, true in the stories it narrates and just in its Laws.

The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement,

> "The most eloquent speech is the one that contains the most lies!''

Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur.

When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.

When the Qur'an mentions the subject of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts! When the Qur'an promises, it opens the hearts and the ears, making

them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent.

For instance, on the subject of promises and encouragement, the Qur'an said,

فَلاَ تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

No person knows what is kept hidden for them of joy as a reward for what they used to do. (32:17)

and,

وَفِيهَا مَا تَشْتَهِيهِ الأٌّنْفُسُ وَتَلَذُّ الأٌّعْيُنُ وَأَنتُمْ فِيهَا خَـلِدُونَ

(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. (43:71)

On the subject of warning and discouragement;

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ

Do you then feel secure that He will not cause a side of the land to swallow you up! (17:68)

and,

أَءَمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الأٌّرْضَ فَإِذَا هِىَ تَمُورُ

أَمْ أَمِنتُمْ مِّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake!

Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind! Then you shall know how (terrible) has been My warning. (67:16-17)

On the subject of threats, the Qur'an said,

فَكُلاًّ أَخَذْنَا بِذَنبِهِ

So We punished each (of them) for his sins. (29:40)

Also, on the subject of soft advice, the Qur'an said,

أَفَرَأَيْتَ إِن مَّتَّعْنَـهُمْ سِنِينَ

ثُمَّ جَآءَهُم مَّا كَانُواْ يُوعَدُونَ

مَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يُمَتَّعُونَ

> Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them. (26:205-207).
>
> There are many other examples of the eloquence, beauty, and benefits of the Qur'an.

When the Qur'an is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act.

Ibn Mas`ud and other scholars of the Salaf said,

> "When you hear what Allah said in the Qur'an, such as, يَا أَيُّهَا الَّذِينَ آمَنُواْ O you who believe! then listen with full attention, for it either contains a type of righteousness that Allah is enjoining, or an evil that He is forbidding.''
>
> For instance, Allah said,
>
> يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَـتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَـئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالاٌّغْلَـلَ الَّتِى كَانَتْ عَلَيْهِمْ
>
> He (Muhammad) commands them for **Al-Ma`ruf** (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from **Al-Munkar** (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful **At-Tayyibat** (i.e. all good and lawful things), and prohibits them as unlawful **Al-Khaba'ith** (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them. (7:157)

When the **Ayat** mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and

safe refuge that Allah prepared for His loyal friends, or torment and Hell for His enemies, these **Ayat** contain glad tidings or warnings. The **Ayat** then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allah's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

The Qur'an is the Greatest Miracle given to the Prophet

The Two **Sahihs** record that Abu Hurayrah said that the Prophet said,

مَا مِنْ نَبِيَ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُه وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allah sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.

This is the wording narrated by Muslim.

The Prophet stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allah knows best.

The Prophet was also aided with innumerable signs and indications that testify to the truth of his Prophethood and what he was sent with, all thanks and praise is due to Allah.

Meaning of `Stones

Allah said,

... فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤)

Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

`Fuel' is wood or similar substances, used to start and feed a fire.

Similarly, Allah said,

وَأَمَّا الْقَـسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَباً

And as for the **Qasitun** (disbelievers who deviated from the right path), they shall be firewood for Hell. (72:15)

and,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

لَوْ كَانَ هَـؤُلاءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَـلِدُونَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you enter it.

Had these (idols) been **alihah** (gods), they would not have entered there (Hell), and all of them will abide therein. (21:98-99)

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allah save us from this evil end.

It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allah, just as Allah said,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:28)

Allah's statement, **أُعِدَّتْ لِلْكَافِرِينَ** (prepared for the disbelievers),

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves.

> There is no contradiction between these two views, because they are dependent upon each other.

`Prepared' means,

> it is `kept' and will surely touch those who disbelieve in Allah and His Messenger.

Ibn Ishaq narrated that Muhammad said that Ikrimah or Sa`id bin Jubayr said that Ibn Abbas said, أُعِدَّتْ لِلْكَافِرِينَ (prepared for the disbelievers),

> "For those who embrace the disbelief that you (disbelievers) have embraced.''

Jahannam (Hellfire) exists now

Many of the Imams of the **Sunnah** used this **Ayah** to prove that the Fire exists now. This is because Allah said, أُعِدَّتْ (prepared) meaning, prepared and kept.

There are many **Hadiths** on this subject. For instance, the Prophet said,

تَحَاجَّتِ الْجَنَّةُ وَالنَّار

Paradise and the Fire had an argument..

Also, the Prophet said,

اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعضِي بَعْضًا فَأذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْف

The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allah allowed her two periods to exhale, one in winter and one in summer.

Also, there is a Hadith recorded from Ibn Mas`ud that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allah said,

هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلى قَعْرِهَا

This is a stone that was thrown from the top of **Jahannam** seventy years ago, but only now reached its bottom.

This **Hadith** is in **Sahih** Muslim.

There are many **Hadiths** that are **Mutawatir** (narrated by many different chains of narrations) on this subject, such as the **Hadiths** about the eclipse prayer, the night of **Isra** etc.

Allah's statements, فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ (Then produce a **Surah** of the like thereof) (2:23), and, بِسُورَةٍ مِّثْلِهِ (A **Surah** like it) (10:38),

this includes the short and long **Surahs** of the Qur'an. Therefore, the challenge to creation stands with regards to both the long and short **Surahs**, and there is no disagreement that I know of on this fact between the scholars of old and new.

Before he became Muslim, Amr bin Al-`As met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muhammad) in Makkah?''

Amr said, "A short, yet eloquent **Surah**.''

He asked, "What is it?''

He said,

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

By **Al-`Asr** (the time). Verily, man is in loss, (103:1-2)

Musaylimah thought for a while and said, "A similar **Surah** was also revealed to me.''

Amr asked, "What is it?''

He said, "O **Wabr**, O **Wabr** (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin.''

Amr said, "By Allah! You know that I know that you are lying.''

وَبَشِّرِ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ أَنَّ لَهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

2:25 And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).

كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِى رُزِقْنَا مِن قَبْلُ وَأُتُواْ بِهِ مُتَشَـبِهاً

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before,'' and they will be given things in resemblance (i.e. in the same form but different in taste),

وَلَهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَـلِدُونَ

and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.

Rewards of Righteous Believers

After mentioning the torment that Allah has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'an was called **Mathani**, based on the correct opinion of the scholars. We will elaborate upon this subject later.

Mathani means to mention faith and then disbelief, or vice versa. Or, Allah mentions the miserable and then the happy, or vice versa.

As for mentioning similar things, it is called **Tashabbuh**, as we will come to know, Allah willing.

Allah said,

وَبَشِّرِ الَّذِين آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

> And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise),
>
> > Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms.
>
> From **Hadiths** it is learned that the rivers of Paradise do not run in valleys, and that the banks of **Al-Kawthar** (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.
>
> Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah said,
>
> أَنْهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتَ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكْ
>
> > The rivers of Paradise spring from beneath hills, or mountains of musk.
>
> He also reported from Masruq that Abdullah said,
>
> > "The rivers of Paradise spring from beneath mountains of musk.''

The similarity between the Fruits of Paradise

Allah said next,

... كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِي رُزِقْنَا مِن قَبْلُ ...

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before''.

Ibn Abi Hatim reported that Yahya bin Abi Kathir said,

"The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, `This is the same as what you have just brought us.' The boys will say to them, `Eat, for the color is the same, but the taste is different.

Hence Allah's statement,

... وَأُتُواْ بِهِ مُتَشَابِهاً ...

and they will be given things in resemblance."

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that Abu Al-Aliyah said that, وَأُتُواْ بِهِ مُتَشَابِهاً (and they will be given things in resemblance) means,

> "They look like each other, but the taste is different.''

Also, Ikrimah said, وَأُتُواْ بِهِ مُتَشَابِهاً (and they will be given things in resemblance),

> "They are similar to the fruits of this life, but the fruits of Paradise taste better.''

Sufyan Ath-Thawri reported from Al-Amash, from Abu Thubyan, that Ibn Abbas said,

> "Nothing in Paradise resembles anything in the life of this world, except in name.''

In another narration, Ibn Abbas said,

> "Only the names are similar between what is in this life and what is in Paradise.''

The Wives of the People of Paradise are Pure

Allah said,

... وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ...

and they shall have therein **Azwajun Mutahharatun**,

Ibn Abi Talhah reported that Ibn Abbas said,

"Purified from filth and impurity.''

Also, Mujahid said,

"From menstruation, relieving the call of nature, urine, spit, semen and pregnancies.''

Also, Qatadah said,

"Purified from impurity and sin.''

In another narration, he said,

"From menstruation and pregnancies.''

Further, Ata, Al-Hasan, Ad-Dahhak, Abu Salih, Atiyah and As-Suddi were reported to have said similarly.

Allah's statement,

... وَهُمْ فِيهَا خَالِدُون (٢٥)

and they will abide therein forever.

meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

إِنَّ اللَّهَ لاَ يَسْتَحْىِ أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا

2:26 Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

فَأَمَّا الَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?''

مَثَلاً يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلاَّ الْفَـسِقِينَ

By it He misleads many, and many He guides thereby. And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah).

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الاٌّرْضِ أُولَـئِكَ هُمُ الْخَـسِرُونَ

2:27 Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

Allah says;

إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا ...

Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

In his **Tafsir**, As-Suddi reported that Ibn Abbas, Ibn Mas`ud, and some Companions said;

> "When Allah gave these two examples of the hypocrites'' meaning Allah's statements, **مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً** (Their likeness is as the likeness of one who kindled a fire), (2:17) and, **أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ** (Or like a rainstorm from the sky), (2:19) "The hypocrites said, `Allah's far more exalted than for Him to make such examples.' So Allah revealed these Ayat (2:26-27) up to: **هُمُ الْخَاسِرُونَ** (Who are the losers)''.

Sa`id said that Qatadah said,

> "Allah does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allah mentioned the flies and the spider in His Book, the people of misguidance said, `Why did Allah mention these things.' So Allah revealed; **إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا** (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it).''

A Parable about the Life of This World

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas commented on this **Ayah** (2:26);

> "This is an example that Allah has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allah mentioned in the Qur'an: when they acquire (and collect the delights of) the life of this world, Allah then takes them away.''

Afterwards, he recited,

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ

> So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing. (6:44)

In this **Ayah** (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter. Allah's statement, **فَمَا فَوْقَهَا** (Or so much more when it is bigger than it) **Fama fawqaha** means,

> something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures.

Muslim narrated that Aishah said that the Messenger of Allah said,

> مَا مِنْ مُسْلِمٍ يُشَاكُ شَوكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ

> No Muslim is harmed by a thorn, **Fama fawqaha** (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.

So Allah has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider.

Allah said,

> يأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُواْ لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُبَاباً وَلَوِ اجْتَمَعُواْ لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

> O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. (22:73)

> مَثَلُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ أَوْلِيَآءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتاً وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُواْ يَعْلَمُونَ

> The likeness of those who take (false deities as) **Awliya** (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily, the

frailest (weakest) of houses is the spider's house - if they but knew. (29:41)

and,

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَآءِ

تُؤْتِى أُكُلَهَا كُلَّ حِينِ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارِ

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِى الْحَيَوةِ الدُّنْيَا وَفِى الأْخِرَةِ وَيُضِلُّ اللَّهُ الظَّـلِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

See you not how Allah sets forth a parable!

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

Allah will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allah alone and none else), and in the Hereafter. And Allah will cause the **Zalimin** (polytheists and wrongdoers) to go astray those and Allah does what He wills. (14:24-27)

Allah said,

ضَرَبَ اللَّهُ مَثَلاً عَبْدًا مَّمْلُوكًا لاَّ يَقْدِرُ عَلَى شَىْءٍ

Allah puts forward the example of (two men - a believer and a disbeliever); a servant under the possession of another, he has no power of any sort. (16:75)

He then said,

وَضَرَبَ اللَّهُ مَثَلاً رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لاَ يَقْدِرُ عَلَى شَىْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاهُ أَيْنَمَا يُوَجِّههُّ لاَ يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ

And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice! (16:76)

Also, Allah said,

ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَـنُكُمْ مِّن شُرَكَآءَ فِى مَا رَزَقْنَـكُمْ

He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you! (30:28)

Mujahid commented on Allah's statement, إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it),

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allah guides the believers by these parables.''

Allah's statement;

... فَأَمَّا الَّذِينَ آمَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَـذَا مَثَلاً ...

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?''

... يُضِلُّ بِهِ كَثِيراً ...

By it He misleads many,

In his Tafsir, As-Suddi reported that Ibn Abbas, Ibn Mas`ud and other people among the Companions said,

> "Meaning the hypocrites. Allah guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allah mentioned for them which they know are true. This is how Allah misleads them.''

... وَيَهْدِي بِهِ ...

And He guides thereby,

> meaning, with the parables,

... كَثِيراً ...

many,

> from among the people of faith and conviction. Allah adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. This is guidance that Allah grants them;

... وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ (٢٦)

And He misleads thereby only the **Fasiqin** (the rebellious, disobedient to Allah),

> meaning, the hypocrites.
>
> The Arabs say that the date has **Fasaqat**, when it comes out of its skin, and they call the mouse a **Fuwaysiqah**, because it leaves its den to cause mischief.

The Two **Sahihs** recorded Aishah saying that the Messenger of Allah said,

خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُور

Five animals are **Fawasiq**, and they must be killed during **Ihram** and otherwise:

- the crow,
- the kite,
- the scorpion,
- the mouse and
- the rabid dog.

Fasiq, includes the disbeliever and the disobedient. However, the **Fisq** of the disbeliever is worse, and this is the type of **Fasiq** that the **Ayah** is describing here, because Allah described them as,

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أولَـئِكَ هُمُ الْخَاسِرُونَ (٢٧)

Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

These are the characteristics of the disbelievers and they contradict the qualities of the believers.

Similarly, Allah said in Surah **Ar-Ra`d**,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُواْ الأَلْبَـبِ

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يَنقُضُونَ الْمِيثَـقَ

وَالَّذِينَ يَصِلُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ

Shall he then, who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth, be like him who is blind! But it is only the men of understanding that pay heed.

Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant).

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning. (13:19-21)) until,

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِى الاٌّرْضِ أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the **Ayah** (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the **Tawrah** to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the **Ayah** (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the

signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth.

This Tafsir was reported from Muqatil bin Hayyan, and it is very good. It is also the view that Az-Zamakhshari held.

Allah's statement next,

... وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ...

And sever what Allah has ordered to be joined,

> is in reference to keeping the relations with the relatives, as Qatadah asserted.
>
> This **Ayah** is similar to Allah's statement,
>
> فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِى الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ
>
> > Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship. (47:22)
>
> Ibn Jarir At-Tabari preferred this opinion.

However, it has been said that the meaning of the **Ayah** (2:27) here is more general. Hence, everything that Allah has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of `Loss

Muqatil bin Hayyan commented on Allah's statement, أُولَـئِكَ هُمُ الْخَاسِرُونَ (It is they who are the losers),

"In the Hereafter.''

Similarly, Allah said,

أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

On them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

Also, Ad-Dahhak said that Ibn Abbas said,

"Every characteristic that Allah describes those other than the people of Islam - such as being losers - then it refers to disbelief. However, when they are attributed to the people of Islam, then these terms refer to sin.''

Ibn Jarir commented on Allah's statement, أُولَـئِكَ هُمُ الْخَاسِرُونَ (It is they who are the losers),

"Losers is plural for loser, this word refers to whoever decreased his own share of Allah's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah's mercy.''

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

2:28 How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتاً فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨)

How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

How can anyone deny Allah's existence or worship others with Him while; **وَكُنْتُمْ أَمْوَاتاً فَأَحْيَاكُمْ** (You were dead and He gave you life),

meaning, He brought them from the state of non-existence to life.

Similarly, Allah said,

أَمْ خُلِقُواْ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ الْخَـلِقُونَ

أَمْ خَلَقُواْ السَّمَـوَتِ وَالاٌّرْضَ بَل لاَّ يُوقِنُونَ

Were they created by nothing! Or were they themselves the creators! Or did they create the heavens and the earth! Nay, but they have no firm belief. (52:35-36)

هَلْ أَتَى عَلَى الإِنسَـنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً

Has there not been over man a period of time, when he was not a thing worth mentioning. (76:1)

There are many other **Ayat** on this subject.

Ibn Jarir reported from Ata that Ibn Abbas said that, **وَكُنْتُمْ أَمْوَاتاً فَأَحْيَاكُمْ** (Seeing that you were dead and He gave you life) means,

"You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection.''

Ibn Abbas then said, "This is similar to Allah's statement;

قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ

They will say: "Our Lord! You have made us to die twice and You have given us life twice.'' (40:11)''

هُوَ الَّذِى خَلَقَ لَكُم مَّا فِى الاٌّرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَآءِ فَسَوَّاهُنَّ سَبْعَ سَمَـوَاتٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

2:29 He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens and He is the Knower of everything.

Evidence of Allah's Ability

After Allah mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth.

Allah said,

هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاء فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ...

He it is Who created for you all that is on earth. Then He **Istawa ila** the heaven and made them seven heavens.

meaning, He turned towards the heaven,

فَسَوَّاهُنَّ (And made them) meaning,

that He made the heaven, seven heavens.

Allah said,

... فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩)

And made them seven heavens and He is the Knower of everything.

meaning, His knowledge encompasses all His creation, just as He said in another **Ayah**,

أَلاَ يَعْلَمُ مَنْ خَلَقَ

Should not He Who has created know! (67:14)

The Beginning of the Creation

This **Ayah** (2:29) is explained in detail in Surah **As-Sajdah** where Allah said;

قُلْ أَءِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الاٌّرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَاداً ذَلِكَ رَبُّ الْعَـلَمِينَ

وَجَعَلَ فِيهَا رَوَاسِىَ مِن فَوْقِهَا وَبَـرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَتَهَا فِى أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ

ثُمَّ اسْتَوَى إِلَى السَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلاٌّرْضِ ائْتِيَا طَوْعاً أَوْ كَرْهاً قَالَتَآ أَتَيْنَا طَآئِعِينَ

فَقَضَاهُنَّ سَبْعَ سَمَـوَتٍ فِى يَوْمَيْنِ وَأَوْحَى فِى كُلِّ سَمَآءٍ أَمْرَهَا وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَحِفْظاً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Say (O Muhammad): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him! That is the Lord of all that exists.

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four `days' were equal in the length of time) for all those who ask (about its creation). Then He **Istawa ila** the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly.''

They both said: "We come willingly.''

Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils).

Such is the decree of the Almighty, the Knower. (41:9-12).

These **Ayat** indicate that Allah started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsir reiterated, as we will come to know, Allah willing.

Allah also said,

أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا

رَفَعَ سَمْكَهَا فَسَوَّاهَا

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَـهَا

وَالاٌّرْضَ بَعْدَ ذَلِكَ دَحَـهَا

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا

وَالْجِبَالَ أَرْسَـهَا

مَتَـعاً لَّكُمْ وَلاًّنْعَـمِكُمْ

> Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle. (79:27-33)

It is said that "Then'' in the **Ayah** (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn Abbas by Ali bin Abi Talhah.

The Earth was created before Heaven

Mujahid commented on Allah's statement, هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً (He it is Who created for you all that is on earth),

"Allah created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allah said, ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ (Then He **Istawa ila** (turned towards) the heaven when it was smoke. (41:11), فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ (And made them seven heavens) means, one above the other, while the `seven earths' means, one below the other.''

This **Ayah** testifies to the fact that the earth was created before heaven, as Allah has indicated in the **Ayat** in Surah **As-Sajdah**.

Spreading the Earth out after the Heavens were created

Sahih Al-Bukhari records that;

when Ibn Abbas was questioned about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.

Several Tafsir scholars of old and recent times also said similarly, as we have elaborated on in the Tafsir of Surah **An-Nazi`at**.

The result of that discussion is that the word **Daha** (translated above as "spread'') is mentioned and explained in Allah's statement,

وَالاٌّرْضَ بَعْدَ ذَلِكَ دَحَـهَا

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا

وَالْجِبَالَ أَرْسَـهَا

And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (79:30-32)

Therefore, **Daha** means that the earth's treasures were brought to its surface after finishing the job of creating whatever will reside on earth and heaven. When the earth became **Daha**, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allah knows best.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً

2:30 And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth.''

قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.''

قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

He (Allah) said: "I know that which you do not know.''

Adam and His Children inhabited the Earth, Generation after Generation

Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said,

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ ...

And (remember) when your Lord said to the angels,

This **Ayah** means, "O Muhammad! Mention to your people what Allah said to the angels.

... إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً ...

Verily, I am going to place a **Khalifah** on earth.

Meaning people reproducing generation after generation, century after century, just as Allah said,

وَهُوَ الَّذِى جَعَلَكُمْ خَلَـئِفَ الأَرْضِ

And it is He Who has made you (**Khala'if**) generations coming after generations, replacing each other on the earth. (6:165)

وَيَجْعَلُكُمْ خُلَفَآءَ الأَرْضِ

And makes you (**Khulafa**) inheritors of the earth. (27:62)

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـئِكَةً فِى الأَرْضِ يَخْلُفُونَ

And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (**Yakhlufun**) on the earth. (43: 60)

and,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ

Then after them succeeded an (evil) generation (**Khalf**)) (7:169).

It appears that Allah was not referring to Adam specifically as **Khalifah**, otherwise he would not have allowed the angels' statement,

... قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ...

They said: "Will You place therein those who will make mischief therein and shed blood!"

> The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word **Khalifah**, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.

The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission.

When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said, أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء (Will You place therein those who will make mischief therein and shed blood).

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood.

> "If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures''
>
> ... وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ...
>
> while we glorify You with praises and thanks and sanctify You.''

Allah said to the angels in answer to their inquiry,

... قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (٣٠)

He (Allah) said: I know that which you do not know.

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers.''

The **Sahih** recorded that;

when the angels ascend to Allah with the records of the servant's deeds, Allah asks them, while having better knowledge, "How did you leave My servants?''

They will say, "We came to them while they were praying and left them while they were praying.''

This is because the angels work in shifts with mankind, and they change shifts during the **Fajr** and **`Asr** prayers.

The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allah said,

يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْل

The deeds of the night are elevated to Allah before the morning, and the deeds of the morning before the night falls.

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying,'' explains Allah's statement, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know).

It was said that the meaning of Allah's statement, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know) is,

"I have a specific wisdom in creating them, which you do not have knowledge of.''

It was also said that it is in answer to, وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ (While we glorify You with praises and thanks and sanctify You) after which Allah said, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know). Meaning,

"I know that Iblis is not as you are, although he is among you.''

Others said,

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ "(Will You place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify You) is their request that they should be allowed to inhabit the earth, instead of the Children of Adam. So Allah said to them, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know) if your inhabiting the heavens is better, or worse for you.''

Ar-Razi as well as others said this.

Allah knows best.

The Obligation of appointing a Khalifah and some related Issues

Al-Qurtubi, as well as other scholars, said that;

this **Ayah** (2:30) proves the obligation of appointing a **Khalifah** to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the **Imam**, and what is necessary in performing an obligation, is an obligation itself.

We should state here that **Imamah** occurs by;

- either naming a successor, as a group among **Ahl As-Sunnah** scholars said occurred - by the Prophet - in the case of Abu Bakr, or hinting to a successor.
- Or, the current **Khalifah** names a certain person as **Khalifah** after him, as Abu Bakr did with Umar.
- Or, the **Khalifah** might leave the matter in the hands of the Muslim consultative council, or a group of righteous men, just as Umar did.
- Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The **Khalifah** must be a responsible adult Muslim male, able to perform **Ijtihad** (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics.

He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the **Rafidah** (Shiites) falsely claim.

When the **Khalifah** becomes an immoral person (**Fasiq**), should he be impeached. There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allah said,

إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ

> Unless you witness a clear **Kufr** regarding which you have clear proof from Allah.

Does the **Khalifah** have the right to resign from his post?

There is a difference on this issue.

It is a fact that Al-Hasan bin Ali removed himself from the position of **Khalifah** and surrendered it to Muawiyah. However, this occurred because of a necessity, and Al-Hasan was praised for this action.

It is not permissible to appoint two **Imams** for the world or more at the same time. This is not allowed because the Messenger of Allah said,

> مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ فَاقْتُلُوهُ كَائِنًا مَنْ كَانَ
>
> Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.

This is the view of the majority of scholars.

Imam Al-Haramayn stated that;

> Abu Ishaq allowed the appointment of two or more **Imams** when the various provinces are far away from each other.
>
> However, Imam Al-Haramayn himself was indecisive about this view.

وَعَلَّمَ ءَادَمَ الأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَـئِكَةِ فَقَالَ أَنبِئُونِى بِأَسْمَآءِ هَـؤُلاَءِ إِن كُنتُمْ صَـدِقِينَ

2:31 And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful.''

قَالُواْ سُبْحَـنَكَ لاَ عِلْمَ لَنَآ إِلاَّ مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

2:32 They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise.''

قَالَ يَـاءَادَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ

2:33 He said: "O Adam! Inform them of their names,''

فَلَمَّآ أَنبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَـوَاتِ وَالاٌّرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!''

The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the **Khalifah** when they asked about it. So Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's superiority over them in knowledge.

Allah said,

وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا ...

And He taught Adam all the names (of everything).

Ad-Dahhak said that Ibn Abbas commented on the **Ayah**;

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species.''

Ibn Abi Hatim and Ibn Jarir reported that Asim bin Kulayb narrated from Sa`id bin Ma`bad that;

Ibn Abbas was questioned, وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا (And He taught Adam all the names (of everything)

"Did Allah teach him the names of the plate and the pot?''

He said, "Yes, and even the terms for breaking wind!''

Allah taught Adam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn Abbas stated about the terms for passing gas.

In his **Sahih**, Al-Bukhari explained this **Ayah** in the Book of Tafsir with a report from Anas bin Malik who said that the Messenger of Allah said,

يَجْتَمِعُ الْمُؤمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَو اسْتَشْفَعْنَا إِلَى رَبِّنَا

The believers will gather on the Day of Resurrection and will say, `We should seek a means of intercession with our Lord.'

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا،

They will go to Adam and say, `O Adam! You are the father of all mankind, Allah created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place.'

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحْيِي ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ،

On that Adam will reply, `I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, `Go to Nuh, for he is the first of Allah's Messengers whom Allah sent to the people of the earth.'

فَيَأْتُونَه،

They will go to Nuh and ask him.

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُر سُؤَالَه رَبَّه مَا لَيْسَ لَهُ بِه عِلْم فَيَسْتَحْيِي فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمن

He will say, `I cannot do what you have asked.' He will recall asking Allah what he was not to know, and will also be embarrassed. He will say, `Go to **Khalil Ar-Rahman**.'

فَيَأْتُونَهُ فَيقُولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ،

They will go to Ibrahim and he will also say, `I cannot do what you have asked.' He will say, `Go to Musa, a servant to whom Allah spoke directly and gave the **Tawrah**.'

فَيقُولُ: لَسْتُ هُنَاكُم فَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسى عَبْدَاللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ،

Musa will say, `I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, `Go to `Isa, Allah's servant and Messenger and His Word and a spirit of His.'

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا مُحَمَّدًا عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ،

They will go to `Isa and he will say, `I will not do what you asked. Go to Muhammad, a servant whose previous and latter errors were forgiven.'

فَيَأْتُونِّي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيَأْذَنُ لِي،

They will come to me, and I will go to Allah and seek His permission and He will give me His permission.

فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللهُ

When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will.

ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ،

Then I will be addressed, `O Muhammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.'

فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيُحَدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّة

I will raise my head and thank and praise Allah with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise.

ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعُ فَيُحَدُّ لِي حدًّا فَأُدْخِلُهُمُ الْجَنَّة

I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise.

ثُمَّ أَعُودُ الثَّالِثَة ثُمَّ أَعُودُ الرَّابِعَة

I will do that for a third and then a fourth time.

فَأَقُولُ:مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُود

I will say, `There are no more people left in Hell except those whom the Qur'an has incarcerated and have thus acquired eternity in Hell.'

This **Hadith** was collected by Muslim, An-Nasa'i and Ibn Majah.

The reason why we mentioned this **Hadith** here is the Prophet's statement,

فَيَأْتُونَ آدَمَ فَيَقُولُون: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْء

They will go to Adam and say, `O Adam! You are the father of all mankind, and

Allah created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything.

This part of the **Hadith** testifies to the fact that Allah taught Adam the names of all creatures.

This is why Allah said,

... ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ ...

Then He showed them to the angels,

meaning, the objects or creations.

Abdur-Razzaq narrated that Ma`mar said that Qatadah said,

"Allah paraded the objects before the angels,

... فَقَالَ أَنبِئُونِي بِأَسْمَاء هَـؤُلاء إِن كُنتُمْ صَادِقِينَ (٣١)

And said, "Tell Me the names of these if you are truthful''.''

Allah's statement means,

"Tell Me the names of what I paraded before you, O angels who said, **أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء** (Will You place therein those who will make mischief therein and shed blood), (2:30). You asked, `Are You appointing a **Khalifah** from us or from other creations We praise and glorify You.

Therefore, Allah said, "If you say the truth, that if I appoint a non-angel **Khalifah** on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the **Khalifahs** you will obey Me, follow My command and honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet.''

قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ (٣٢)

They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise.''

Here the angels are praising Allah's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allah's knowledge, except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said, سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ("Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise) meaning,

Allah is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allah's wisdom and justice in all matters is perfect.

Adam's Virtue of Knowledge is demonstrated

Allah said,

قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّا أَنبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ (٣٣)

He said: "O Adam! Inform them of their names,'' and when he had informed them of their names, He said: "Did I not tell you that I know the **Ghayb** (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!''

Zayd bin Aslam said,

"You are Jibril, you are Mikhail, you are Israfil, until he mentioned the name of the crow.''

Mujahid said that Allah's statement, قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ (He said: "O Adam! Inform them of their names''),

"The name of the pigeon, the crow and everything.''

Statements of a similar meaning were reported from Sa`id bin Jubayr, Al-Hasan, and Qatadah.

When Adam's virtue over the angels became apparent, as he mentioned the names that Allah taught him, Allah said to the angels,

... أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

Did I not tell you that I know the **Ghayb** (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!

This means, "Did I not state that I know the seen and unseen matters.''

Similarly, Allah said,

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if you (O Muhammad) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. (20:7)

Also, Allah said about the hoopoe, that it said to Suleiman;

أَلاَّ يَسْجُدُواْ لِلَّهِ الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَـوَتِ وَالأٌّرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(As **Shaytan** (Satan) has barred them from Allah's way) so they do not prostrate before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, **La ilaha illa Huwa** (none has the right to be worshipped but He), the Lord of the Supreme Throne! (27:25-26)

They also have comments other than what we have said about the meaning of Allah's statement,

... وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

And I know what you reveal and what you have been concealing.

It is reported from Ad-Dahhak that Ibn Abbas said that it means,

> "`I know the secrets, just as I know the apparent things, such as, what Iblis concealed in his heart of arrogance and pride.''

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that, **وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ** (And I know what you reveal and what you have been concealing) means,

> "The apparent part of what they said was: `Do you create in it that which would commit mischief and shed blood!'
>
> The hidden meaning was: `We have more knowledge and honor than any creation our Lord would create.'
>
> But they came to know that Allah favored Adam above them regarding knowledge and honor.''

وَإِذْ قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لأَدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَـفِرِينَ

2:34 And (remember) when We said to the angels: "Prostrate yourselves before Adam.'' And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).

Honoring Adam when the Angels prostrated before Him

Allah tells;

وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٣٤)

And (remember) when We said to the angels: "Prostrate yourselves before Adam.'' And they prostrated except Iblis (**Shaytan**), he refused and was proud and was one of the disbelievers (disobedient to Allah).

This **Ayah** mentions the great honor that Allah granted Adam, and Allah reminded Adam's offspring of this fact.

Allah commanded the angels to prostrate before Adam, as this **Ayah** and many **Hadiths** testify, such as the **Hadith** about the intercession that we discussed.

There is a **Hadith** about the supplication of Musa,

> "O my Lord! Show me Adam who caused us and himself to be thrown out of Paradise.''
>
> When Musa met Adam, he said to him, "Are you Adam whom Allah created with His Own Hands, blew life into and commanded the angels to prostrate before!''

Iblis was among Those ordered to prostrate before Adam, although He was not an Angel

When Allah commanded the angels to prostrate before Adam, Iblis was included in this command. Although Iblis was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Adam.

Satan was criticized for defying that command, as we will explain with detail, Allah willing, when we mention the Tafsir of Allah's statement, إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ (Except Iblis (Satan). He was one of the Jinn; he disobeyed the command of his Lord), (18:50).

Similarly, Muhammad bin Ishaq reported that Ibn Abbas said,

> "Before he undertook the path of sin, Iblis was with the angels and was called `Azazil.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblis was from a genus called Jinn.''

The Prostration was before Adam but the Obedience was to Allah

Qatadah commented on Allah's statement, وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ (And (remember) when We said to the angels: "Prostrate yourselves before Adam''),

> "The obedience was for Allah and the prostration was before Adam. Allah honored Adam and commanded the angels to prostrate before him.''

Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allah's statement,

> وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يأَبَتِ هَـذَا تَأْوِيلُ رُؤْيَـى مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا

> And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!'' (12:100)

> The practice of prostrating was allowed for previous nations, but was repealed for ours.

Mu`adh said to the Prophet,

> "I visited Ash-Sham and found that they used to prostate before their priests and scholars. You, O Messenger of Allah, are more deserving of prostration.''

> The Prophet said,

> لَا لَوْ كُنْتُ آمِرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا

No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.

Ar-Razi agreed with this view.

Also, Qatadah said about Allah's statement, فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (And they prostrated except Iblis (**Shaytan**), he refused and was proud and was one of the disbelievers (disobedient to Allah),

"Iblis, the enemy of Allah, envied Adam because Allah honored Adam. He said, `I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allah was too arrogant to prostrate before Adam.''

I - Ibn Kathir - say, the following is recorded in the **Sahih**,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ

No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.

Iblis had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allah, and His mercy.

وَقُلْنَا يَاءَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّـلِمِينَ

2:35 And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers). ''

فَأَزَلَّهُمَا الشَّيْطَـنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

2:36 Then the Shaytan made them slip therefrom (the Paradise), and got them out from that in which they were.

وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الأَرْضِ مُسْتَقَرٌّ وَمَتَـعٌ إِلَى حِينِ

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.''

Adam was honored again

Allah tells;

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّالِمِينَ (٣٥)

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers).''

Allah honored Adam by commanding the angels to prostrate before him, so they all complied except for Iblis. Allah then allowed Adam to live and eat wherever and whatever he wished in Paradise.

Al-Hafiz Abu Bakr bin Marduwyah reported Abu Dharr saying,

"I said, `O Messenger of Allah! Was Adam a Prophet?'

He said,

نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللَّهُ قُبُلًا

Yes. He was a Prophet and a Messenger, to whom Allah spoke directly,

meaning, اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ ((O Adam!) Dwell you and your wife in the Paradise).''

Hawwa' was created before Adam entered Paradise

Muhammad bin Ishaq stated,

The **Ayah** (2:35) indicates that **Hawwa** was created before Adam entered Paradise.

Ibn Ishaq said,

"After Allah finished criticizing Iblis, and after teaching Adam the names of everything, He said, قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ (O Adam! Inform them of their names...) until, the end of the **Ayah** **...**and I know what you reveal and what you have been concealing. (2:33)

Then Adam fell asleep, as the People of the Book and other scholars such as Ibn Abbas have stated, Allah took one of Adam's left ribs and made flesh grow in its place, while Adam was asleep and unaware. Allah then created Adam's wife, **Hawwa**, from his rib and made her a woman, so that she could be a comfort for him.

When Adam woke up and saw Hawwa next to him, it was claimed, he said, `My flesh and blood, my wife.' Hence, Adam reclined with **Hawwa**.

When Allah married Adam to **Hawwa** and gave him comfort, Allah said to him directly,

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّالِمِينَ

"O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers).''"

Allah tests Adam

Allah's statement to Adam, وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ (but come not near this tree) is a test for Adam. There are conflicting opinions over the nature of the tree mentioned here.

Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity.

Imam Abu Jafar bin Jarir said,

> "The correct opinion is that Allah forbade Adam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allah has not mentioned anything in the Qur'an or the authentic **Sunnah** about the nature of this tree. It was said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allah knows best.''
>
> This is similar to what Ar-Razi stated in his Tafsir, and this is the correct opinion.

Allah's statement,

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا ...

> Then the **Shaytan** made them slip therefrom,
>
> > either refers to Paradise, and in this case, it means that **Shaytan** led Adam and **Hawwa** away from it, as Asim bin Abi An-Najud recited it.
>
> It is also possible that this **Ayah** refers to the forbidden tree. In this case, the **Ayah** would mean, as Al-Hasan and Qatadah stated,
>
> > "He tripped them.''
> >
> > In this case, فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا (Then the **Shaytan** made them slip therefrom) means,

"Because of the tree'', just as Allah said,

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside (by the decree and preordainment of Allah), (51:9),

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason.

This is why then Allah said,

... فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ...

And got them out from that in which they were.

meaning, the clothes, spacious dwelling and comfortable sustenance.

... وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦)

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.''

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

Adam was very Tall

Ibn Abi Hatim narrated that Ubayy bin Ka`b said that the Messenger of Allah said,

إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمنُ: يَا آدَمُ مِنِّي تَفِرُّ ؟

Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the

forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and **Ar-Rahman** called him, 'O Adam! Are you running away from Me?'

فَلَمَّا سَمِعَ كَلَامَ الرَّحْمنِ قَالَ: يَا رَبِّ لَا ولَكِنِ اسْتِحْيَاء

When Adam heard the words of **Ar-Rahman** (Allah), he said, 'No, O my Lord! But I am shy.'

Adam remained in Paradise for an Hour

Al-Hakim recorded that Ibn Abbas said,

"Adam was allowed to reside in Paradise during the time period between the **`Asr** (Afternoon) prayer, until sunset.''

Al-Hakim then commented this is "**Sahih** according to the Two Sheikhs (Al-Bukhari and Muslim), but they did not include it in their collections.''

Also, Ibn Abi Hatim recorded Ibn Abbas saying,

"Allah sent Adam to earth to an area called, Dahna, between Makkah and At-Ta'if.''

Al-Hasan Al-Basri said that;

Adam was sent down to India, while **Hawwa** was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan.

This was reported by Ibn Abi Hatim.

Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said,

خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا

Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.

A Doubt and a Rebuttal

If one asks, "If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)?''

Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-Nihayah.

The majority of scholars said that **Shaytan** was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the **Tawrah** stated that Iblis hid inside the snake's mouth and entered Paradise.

Some scholars said that it is possible that **Shaytan** led Adam and **Hawwa** astray on his way out of Paradise.

Some scholars said that he led Adam and **Hawwa** astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari.

Al-Qurtubi mentioned several beneficial **Hadiths** here about snakes and the ruling on killing them.

فَتَلَقَّى ءَادَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

1:37 Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Adam repents and supplicates to Allah

Allah tells;

فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)

Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Mujahid, Sa`id bin Jubayr, Abu Al-Aliyah, Ar-Rabi bin Anas, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi, Khalid bin Ma`dan, Ata Al-Khurasani and Abdur-Rahman bin Zayd bin Aslam have stated that the above **Ayah** is explained by Allah's statement,

> قَالاَ رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ
>
> They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.'' (7:23)

As-Suddi said that Ibn Abbas commented on, **فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ** (Then Adam received from his Lord Words),

> "Adam said, `O Lord! Did You not created me with Your Own Hands?'
>
> He said, `Yes.'
>
> He said, `And blow life into me?'
>
> He said, `Yes.'
>
> He said, `And when I sneezed, You said, `May Allah grant you His mercy.' Does not Your mercy precede Your anger?'
>
> He was told, `Yes.'
>
> Adam said, `And You destined me to commit this evil act?'
>
> He was told, `Yes.'
>
> He said, `If I repent, will You send me back to Paradise?'
>
> Allah said, `Yes.'''

Similar is reported from Al-Awfi, Sa`id bin Jubayr, Sa`id bin Ma`bad, and Ibn Abbas.

Al-Hakim recorded this **Hadith** in his **Mustadrak** from Ibn Jubayr, who narrated it from Ibn Abbas.

Al-Hakim said, "Its chain is **Sahih** and they (Al-Bukhari and Muslim) did not record it.''

Allah's statement,

... إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

> means that Allah forgives whoever regrets his error and returns to Him in repentance.
>
> This meaning is similar to Allah's statements,
>
> أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
>
> Know they not that Allah accept repentance from His servants. (9:104)
>
> وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ
>
> And whoever does evil or wrongs himself. (4:110)
>
> and,
>
> وَمَن تَابَ وَعَمِلَ صَـلِحاً
>
> And whosoever repents and does righteous good deeds. (25:71)

The **Ayat** mentioned above, testify to the fact that Allah forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants.

There is no deity worthy of worship except Allah, the Most Forgiving, the Most Merciful.

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:38 We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَـتِنَآ أُولَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

2:39 But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever.''

Allah tells;

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى ...

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you **Hudan** (guidance) from Me,

Allah stated that when He sent Adam, **Hawwa**, and **Shaytan** to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring.

Abu Al-Aliyah said,

"**Al-Huda**, refers to the Prophets, Messengers, the clear signs and plain explanation.''

... فَمَن تَبِعَ هُدَايَ ...

And whoever follows My guidance,

meaning, whoever accepts what is contained in My Books and what I send the Messengers with.

... فَلاَ خَوْفٌ عَلَيْهِمْ ...

There shall be no fear on them,

regarding the Hereafter,

... وَلاَ هُمْ يَحْزَنُونَ (٣٨)

nor shall they grieve.

regarding the life of this world.

Similarly, in Surah **Ta Ha**, Allah said,

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ اتَّبَعَ هُدَاىَ فَلاَ يَضِلُّ وَلاَ يَشْقَى

He (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed. (20:123)

Ibn Abbas commented,

"He will not be misguided in this life or miserable in the Hereafter.''

The **Ayah**, وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection), (20:124) is similar to what Allah stated here,

وَالَّذِينَ كَفَروا وَكَذَّبُواْ بِآيَاتِنَا أُولَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

But those who disbelieve and belie Our **Ayat** - such are the dwellers of the Fire. They shall abide therein forever,

meaning, they will remain in Hell for eternity and will not find a way out of it.

يَبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُواْ بِعَهْدِى أُوفِ بِعَهْدِكُمْ وَإِيَّــى فَارْهَبُونِ

2:40 O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.

وَءَامِنُواْ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ وَلاَ تَشْتَرُواْ بِآيَـتِي ثَمَنًا قَلِيلاً وَإِيَّــى فَاتَّقُونِ

2:41 And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.

Encouraging the Children of Israel to embrace Islam

Allah says;

يَا بَنِي إِسْرَائِيلَ ...

O Children of Israel!

Allah commanded the Children of Israel to embrace Islam and to follow Muhammad. He also reminded them with the example of their father Israel, Allah's Prophet Yaqub, as if saying, "O children of the pious, righteous servant of Allah who obeyed Allah! Be like your father, following the truth.''

This statement is similar to one's saying, "O you son of that generous man! Do this or that,'' or, "O son of the brave man, engage the strong fighters,'' or "O son of the scholar, seek the knowledge,'' and so forth. Similarly, Allah said,

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful servant. (17:3)

Israel is Prophet Yaqub (Jacob)

Israel is Prophet Yaqub, for Abu Dawud At-Tayalisi recorded that Abdullah Ibn Abbas said,

"A group of Jews came to the Prophet and he said to them,

هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ ؟

Do you know that Israel is Jacob?

They said, "Yes, by Allah.''

He said,

اللَّهُمَّ اشْهَدْ

O Allah! Be witness.''

At-Tabari recorded that Abdullah Ibn Abbas said that;

`Israel' means, `the servant of Allah.'

Allah's Blessings for the Children of Israel

Allah said,

... اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ...

Remember My favor which I bestowed upon you.

Mujahid commented,

"Allah's favor that;

- He granted the Jews is that He made water gush from stones,
- sent down manna and quails for them,
- and saved them from being enslaved by Pharaoh.''

Abu Al-Aliyah also said,

> "Allah's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them.''

I - Ibn Kathir - say that this **Ayah** is similar to what Musa said to the Children of Israel,

> يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَـلَمِينَ
>
> O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time. (5:20),
>
> meaning, during their time.

Also, Muhammad bin Ishaq said that Ibn Abbas said, اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ (Remember My favor which I bestowed upon you), means,

> "My support for you and your fathers,''
>
> that is saving them from Pharaoh and his people.

Reminding the Children of Israel of Allah's Covenant with Them

Allah's statement,

... وَأَوْفُواْ بِعَهْدِي أُوفِ بِعَهْدِكُمْ ...

And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),

> means, `My covenant that I took from you concerning Prophet Muhammad, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were

placed around your necks, because of the errors that you committed.'

Also, Al-Hasan Al-Basri said,

"The `covenant' is in reference to Allah's statement,

وَلَقَدْ أَخَذَ اللَّهُ مِيثَـقَ بَنِى إِسْرَءِيلَ وَبَعَثْنَا مِنهُمُ اثْنَىْ عَشَرَ نَقِيباً وَقَالَ اللَّهُ إِنِّى مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوةَ وَءَاتَيْتُمْ الزَّكَوةَ وَءَامَنتُمْ بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضاً حَسَناً لأُكَفِّرَنَّ عَنْكُمْ سَيِّئَـتِكُمْ وَلأُدْخِلَنَّكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform **As-Salah** and give **Zakah** and believe in My Messengers; honor and assist them, and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise).'' (5:12)

Other scholars said,

"The covenant is what Allah took from them in the **Tawrah**, in that, He will send a great Prophet - meaning Muhammad - from among the offspring of Ismail, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allah will forgive his sins, enter him into Paradise and award him two rewards.''

We should mention here that Ar-Razi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muhammad.

Further, Abu Al-Aliyah said that, **وَأَوْفُواْ بِعَهْدِي** (And fulfill (your obligations to) My covenant (with you)) means,

"His covenant with His servants is to embrace Islam and to adhere to it.''

Ad-Dahhak said that Ibn Abbas said,

"`I fulfill My obligations to you' means, `I (Allah) will be pleased with you and admit you into Paradise.'''

As-Suddi, Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi bin Anas said similarly.

Allah's statement,

... وَإِيَّايَ فَارْهَبُونِ (٤٠)

And fear Me and Me alone.

Ibn Abbas said that it means,

"Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc.''

This **Ayah** contains encouragement, followed by warning. Allah first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger, heed the Qur'an's prohibitions and commands and believe in its content. Surely, Allah guides whom He wills to the straight path.

Allah said next,

وَآمِنُواْ بِمَا أَنزَلْتُ مُصَدِّقاً لِّمَا مَعَكُمْ ...

And believe in what I have sent down, confirming that which is with you (the **Tawrah** and the **Injil**),

meaning, the Qur'an that Allah sent down to Muhammad, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'an contains the Truth from Allah and affirms what was revealed beforehand in the **Tawrah** and the **Injil** (the Gospel).

Abu Al-Aliyah said that Allah's statement,

"means, `O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muhammad recorded in the **Tawrah** and the **Injil**.''

Similar statements were attributed to Mujahid, Ar-Rabi bin Anas and Qatadah.

Allah said,

... وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ ...

and be not the first to disbelieve therein.

Ibn Abbas commented,

"Do not become the first to disbelieve in the Qur'an (or Muhammad), while you have more knowledge in it than other people.''

Abu Al-Aliyah commented,

"`Do not become the first to disbelieve in Muhammad,' meaning from among the People of the Book, `after you hear that he was sent as a Prophet.'''

Similar statements were attributed to Al-Hasan, As-Suddi and Ar-Rabi bin Anas.

Ibn Jarir stated that;

the **Ayah** (disbelieve therein 2:41) refers to the Qur'an, mentioned earlier in the **Ayah**, بِمَا أَنزَلْتُ (in what I have sent down (this Qur'an).

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'an will have disbelieved in Muhammad, and whoever disbelieves in Muhammad will have disbelieved in the Qur'an.

Allah's statement, أَوَّلَ كَافِرٍ بِهِ (the first to disbelieve therein) means,

do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muhammad before the People of the Book disbelieved in him.

We should state here that the **Ayah** is talking about the Children of Israel in specific, because the Jews in Al-Madinah were the first among the Children of Israel to be addressed by the Qur'an. Hence, their disbelief in the Qur'an means that they were the first among the People of the Book to disbelieve in it.

Allah's statement,

... وَلاَ تَشْتَرُواْ بِآيَاتِي ثَمَناً قَلِيلاً ...

and buy not with My verses a small price,

> means, "Do not substitute faith in My **Ayat** and belief in My Prophet with the life of this world and its lusts which are minute and bound to end.''

Allah said,

... وَإِيَّايَ فَاتَّقُونِ (٤١)

and have **Taqwa** of Me and Me alone.

Ibn Abi Hatim reported that Talq bin Habib said,

> "**Taqwa** is to work in Allah's obedience, on a light from Allah, hoping in Allah's mercy, and to avoid Allah's disobedience, on a light from Allah, fearing Allah's punishment.''

Allah's statement, وَإِيَّايَ فَاتَّقُونِ (and fear Me and Me alone) means,

> that Allah warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger.

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَـطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

2:42 And mix not truth with falsehood, nor conceal the truth while you know (the truth).

وَأَقِيمُواْ الصَّلَوةَ وَآتُواْ الزَّكَوةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ

2:43 And perform As-Salah, and give Zakah, and bow down along with Ar-Raki`in.

The Prohibition of hiding the Truth and distorting It with Falsehood

Allah forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (٤٢)

And mix not truth with falsehood, nor conceal the truth while you know (the truth).

So Allah forbade them from two things;

He ordered them to make the truth known, as well as explaining it.

Ad-Dahhak said that Ibn Abbas mentioned the **Ayah**, وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ (And mix not truth with falsehood) and said;

"Do not mix the truth with falsehood and the facts with lies.''

Qatadah said that, وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ (And mix not truth with falsehood) means,

"Do not mix Judaism and Christianity with Islam, وَأَنتُمْ تَعْلَمُونَ (while you know (the truth), that the religion of Allah is Islam, and that Judaism and Christianity are innovations that did not come from Allah.''

It was reported that Al-Hasan Al-Basri said similarly.

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (nor conceal the truth while you know (the truth),

> means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have.''

It is possible that it means,

> "..although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims.''

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ (٤٣)

And perform **As-Salat** and give **Zakah**, and bow down along with **Ar-Raki`in**.

Muqatil said,

> "Allah's statement to the People of the Book,
>
> وَأَقِيمُواْ الصَّلاَةَ (And perform **As-Salah**) commands them to perform the prayer behind the Prophet,
>
> وَآتُواْ الزَّكَاةَ (and give **Zakah**) commands them to pay the **Zakah** to the Prophet, and
>
> وَارْكَعُواْ مَعَ الرَّاكِعِينَ (and bow down along with **Ar-Raki`in**) commands them to bow down with those who bow down among the **Ummah** of Muhammad.
>
> Allah therefore commands the People of the Book to be with, and among the **Ummah** of Muhammad.''

In addition, Allah's statement, وَارْكَعُواْ مَعَ الرَّاكِعِينَ (And bow down along with **Ar-Raki`in**) means,

"And be among the believers performing the best deeds they perform, such as, and foremost, the prayer.''

Many scholars said that this **Ayah** (2:43) is proof for the obligation of performing the prayer in congregation (for men only).

I will explain this ruling in detail in Kitab Al-Ahkam Al-Kabir, Allah willing.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَـبَ أَفَلاَ تَعْقِلُونَ

2:44 Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (Tawrah))! Have you then no sense!

The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allah said

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ...

Enjoin you **Al-Birr** (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (**Tawrah**)! Have you then no sense!

Allah said, "How is it, O People of the Book, that you command people to perform **Al-Birr**, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to! And you read Allah's Book (the **Tawrah**) and know what it promises to those who do not fulfill Allah's commandments.

... أَفَلاَ تَعْقِلُونَ (٤٤)

Have you then no sense!

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness''

Abdur-Razzaq said that Ma`mar stated that Qatadah commented on Allah's statement, أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ (Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves),

"The Children of Israel used to command people to obey Allah, fear Him and perform **Al-Birr**. Yet, they contradicted these orders, so Allah reminded them of this fact.''

As-Suddi said similarly.

Ibn Jurayj said that the Ayah: أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ (Enjoin you **Al-Birr** on the people),

"Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allah reminded them of this behavior. So whoever commands people to do righteousness let him be among the first of them to implement that command.''

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَنسَوْنَ أَنفُسَكُمْ (And you forget yourselves0,

means, "You forget to practice it yourselves, وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ (While you recite the Scripture (**Tawrah**)! Have you then no sense!).

You forbid the people from rejecting the Prophethood and the covenant that you have mentioned with you in the **Tawrah**, while you yourselves have forgotten it, meaning that `you have forgotten the covenant that I made with you

> that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book.'''

Therefore, Allah admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness.

We should state that Allah is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu`ayb said,

> وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَـكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

> I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the **Salaf** (predecessors) and the **Khalaf**.

Imam Ahmad reported that Abu Wa'il said,

> "While I was riding behind Usamah, he was asked, `Why not advise `Uthman?'
>
> He said, `Do you think that if I advise him I should allow you to hear it I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, `You are the best man,' even if he was my leader, after what I heard from the Messenger of Allah.'

They said, `What did he say?'

He said, `I heard him say,

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ بِه أَقْتَابُهُ فيَدُورُ بِهَا فِي النَّار كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ فيُطِيفُ بِهِ أَهْلُ النَّار فَيَقُولُون: يَا فُلَانُ ما أَصَابَكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوف وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ آمرُكُمْ بِالْمَعْرُوفِ ولَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيه

A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, `What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?'

He will say, `Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'''

This **Hadith** was also recorded by Al-Bukhari and Muslim.

Also, Ibrahim An-Nakhai said,

"I hesitate in advising people because of three Ayat:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ

Enjoin you **Al-Birr** on the people and you forget (to practice it) yourselves.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ

كَبُرَ مَقْتاً عِندَ اللَّهِ أَن تَقُولُواْ مَا لاَ تَفْعَلُونَ

O you who believe! Why do you say that which you do not do! Most hateful it is to Allah that you say that which you do not do! (61:2-3)."

And Allah informed us that the Prophet Shu`ayb said,

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَـكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَـشِعِينَ

2:45 And seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in.

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجِعُونَ

2:46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

The Support that comes with Patience and Prayer

Allah says;

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ ...

And seek help in patience and As-Salah (the prayer).

Allah commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter.

Muqatil bin Hayyan said that this **Ayah** means,

"Utilize patience and the obligatory prayer in seeking the Hereafter.

As for patience (here), they say that it means fasting.''

There are similar texts reported from Mujahid.

Al-Qurtubi and other scholars commented,

> "This is why **Ramadan** is called the month of patience,'' as is mentioned in the Hadith literature.

It was also said that;

> `patience' in the **Ayah** means, refraining from evil, and this is why `patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer.

Also, Ibn Abi Hatim narrated that Umar bin Al-Khattab said,

"There are two types of patience:

- good patience when the disaster strikes,
- and a better patience while avoiding the prohibitions of Allah.''

Ibn Abi Hatim said that Al-Hasan Al-Basri was reported to have said similarly.

Allah then said, وَالصَّلاَةِ (And **As-Salah** (the prayer). The prayer is one of the best means of assistance for firmly adhering to Allah's orders, just as Allah said;

اتْلُ مَا أُوْحِىَ إِلَيْكَ مِنَ الْكِتَـبِ وَأَقِمِ الصَّلَوةَ إِنَّ الصَّلَوةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Recite (O Muhammad) what has been revealed to you of the Book (the Qur'an), and perform **As-Salah**. Verily, **As-Salah** (the prayer) prevents from **Al-Fahsha** (i.e. great sins of every kind), and **Al-Munkar** and the remembrance of

(praising) of (you by) Allah is greater indeed. (29:45)

The personal pronoun in the **Ayah**,

... وَإِنَّهَا لَكَبِيرَةٌ ...

And truly, it is extremely heavy and hard,

refers to prayer, as Mujahid is reported to have said, and it was also the choice of Ibn Jarir.

It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same **Ayah**. Similarly, Allah said about Qarun (Korah),

وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـلِحاً وَلاَ يُلَقَّاهَآ إِلاَّ الصَّـبِرُونَ

But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except **As-Sabirun** (the patient).'' (28:80)

Also, Allah said,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world. (41:34-35),

meaning, this advice is only implemented by those who are patient and the fortunate.

In any case, Allah's statement here means, prayer is `heavy and burdensome',

... إِلاَّ عَلَى الْخَاشِعِينَ (٤٥)

except for **Al-Khashi`in**.

Ibn Abi Talhah reported that Ibn Abbas commented on this **Ayah**,

"They (**Al-Khashi`in**) are those who believe in what Allah has revealed.''

Allah's statement,

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦)

They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.

continues the subject that was started in the previous **Ayah**. Therefore, the prayer, or the advice to observe it is heavy, إِلاَّ عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِمْ (except for **Al-Khashi`in**. (They are those) who are certain (**Yazunnuna**) that they are going to meet their Lord), meaning, they know that they will be gathered and face their Lord on the Day of Resurrection, وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (and that unto Him they are going to return), meaning, their affairs are all subject to His will and He justly decides what He wills.

Since they are certain that they will be returned to Allah and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions.

Ibn Jarir commented on Allah's statement; يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِم (**Yazunnuna** that they are going to meet their Lord),

Ibn Jarir said; "The Arabs call certainty as well as doubt, **Zann**. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allah said,

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّواْ أَنَّهُمْ مُّوَاقِعُوهَا

And the **Mujrimun** (criminals, polytheists, sinners), shall see the Fire and **Zannu** (apprehend) that they have to fall therein.'' (18:53)

It is recorded in the **Sahih** that;

on the Day of Resurrection, Allah will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?''

He will say, "Yes.''

Allah will say, "Did you have **Zann** (think) that you will meet Me?''

He will say, "No.''

Allah will say, "This Day, I will forget you, just as you forgot Me.''

If Allah wills, we will further elaborate on this subject when we explain Allah's statement, نَسُواْ اللَّهَ فَنَسِيَهُمْ (They have forgotten Allah, so He has forgotten them), (9:67).

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِىَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى الْعَـلَمِينَ

2:47 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the Alamin (nations).

Reminding the Children of Israel that They were preferred above the Other Nations

Allah says;

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the **Alamin** (nations).

Allah reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations.

Similarly, Allah said,

وَلَقَدِ اخْتَرْنَـهُمْ عَلَى عِلْمٍ عَلَى الْعَـلَمِينَ

And We chose them (the Children of Israel) over the **Alamin**, (nations) with knowledge. (44:32)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَـلَمِينَ

And (remember) when Musa (Moses) said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, honored you above the **Alamin** (nations).'' (5:20)

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (and that I preferred you over the **Alamin**) means,

"The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation.''

It was also reported that Mujahid, Ar-Rabi bin Anas, Qatadah and Ismail bin Abi Khalid said similarly.

The Ummah of Muhammad is Better than the Children of Israel

This is the only way the **Ayah** can be understood, because this **Ummah** is better than theirs, as Allah said;

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَـبِ لَكَانَ خَيْراً لَّهُمْ

You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah. And had the People of the Book (Jews and Christians) believed, it would have been better for them. (3:110)

Also, the Musnad and Sunan Collections of **Hadith** recorded that Muawiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى الله

You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allah.

There are many **Hadiths** on this subject, and they will be mentioned when we discuss Allah's statement, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best of peoples ever raised up for mankind), (3:110).

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا شَفَـعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنصَرُونَ

2:48 And fear a Day (of Judgment) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

After Allah reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection.

He said,

وَاتَّقُواْ يَوْماً ...

And fear a Day,

meaning, the Day of Resurrection.

... لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً ...

When a person shall not avail another,

meaning, on that Day, no person shall be of any help to another.

Similarly, Allah said,

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

And no bearer of burdens shall bear another's burden. (35:18)

لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Every man that Day will have enough to make him careless of others. (80:37)

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً

O mankind! Have **Taqwa** of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. (31:33)

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allah said,

... وَلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ ...

nor will intercession be accepted from him,

meaning, from the disbelievers.

Similarly, Allah said,

فَمَا تَنفَعُهُمْ شَفَـعَةُ الشَّـفِعِينَ

So no intercession of intercessors will be of any use to them. (74:48)

and described the people of the Fire saying,

فَمَا لَنَا مِن شَـفِعِينَ

وَلاَ صَدِيقٍ حَمِيمٍ

Now we have no intercessors. Nor a close friend (to help us). (26:100-101)

Allah's statement here, (2:48),

... وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ ...

nor will compensation be taken from him,

means, that Allah does not accept the disbelievers to ransom themselves.

Similarly, Allah said,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الاٌّرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. (3:91)

إِنَّ الَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُمْ مَّا فِى الأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَـمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (5:36)

وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ يُؤْخَذْ مِنْهَآ

And even if he offers every ransom, it will not be accepted from him. (6:70)

and,

فَالْيَوْمَ لاَ يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُواْ مَأْوَاكُمُ النَّارُ هِىَ مَوْلَـكُمْ

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your **Mawla** (friend - proper place). (57:15)

Allah stated that if the people do not believe in His Messenger and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom.

Similarly, Allah said,

مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَـعَةٌ

Before a Day comes when there will be no bargaining, nor friendship, nor intercession. (2:254)

لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

> On which there will be neither mutual bargaining nor befriending. (19:31)

Allah's statement next,

... وَلاَ هُمْ يُنصَرُونَ (٤٨)

nor will they be helped.

> means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allah's punishment.''

As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves.

Allah said,

وَهُوَ يُجْيِرُ وَلاَ يُجَارُ عَلَيْهِ

> While He (Allah) grants refuge (or protection), but none grants refuge from Him. (23:88)

فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ

وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ

> So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind. (89:25-26)

مَا لَكُمْ لَا تَنَاصَرُونَ

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

> "What is the matter with you? Why do you not help one another (as you used to do in the world)!'' Nay, but that Day they shall surrender! (37:25-26)

فَلَوْلاَ نَصَرَهُمُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ قُرْبَاناً ءَالِهَةَ بَلْ ضَلُّواْ عَنْهُمْ

> Then why did those whom they had taken for **alihah** (gods) besides Allah, as a way of approach (to Allah) not help them Nay, but they vanished completely from them) (46:28).

Also, Ad-Dahhak said that Ibn Abbas said that Allah's statement, **مَا لَكُمْ لَا تَنَاصَرُونَ** ("What is the matter with you? Why do you not help one another?''), (37:25) means,

> "This Day, you shall not have a refuge from Us. Not this Day.''

Ibn Jarir said that Allah's statement, **وَلاَ هُمْ يُنصَرُونَ** (nor will they be helped),

> meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds.
>
> This is similar to Allah's statement,

وَقِفُوهُمْ إِنَّـهُمْ مَّسْئُولُونَ

مَا لَكُمْ لَا تَنَاصَرُونَ

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

> But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?'' Nay, but that Day they shall surrender. (37:24-26)

وَإِذْ نَجَّيْنَـكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَلِكُمْ بَلاَءٌ مِّن رَّبِّكُمْ عَظِيمٌ

2:49 And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَـكُمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ

2:50 And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allah said to the Children of Israel, "Remember My favor on you

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَءَ الْعَذَابِ ...

And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment,

meaning, `I - Allah - saved you from them and delivered you from their hands in the company of Musa, after they subjected you to horrible torture.'

This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from **Bayt Al-Maqdis** (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of

Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel.

It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the **Hadith** on this subject when we explain Surah **Ta Ha**, Allah willing.

After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

> The torment here refers to killing the male infants.

In Surah **Ibrahim** this meaning is clearly mentioned,

> يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ
>
> Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live. (14:6)
>
> We will explain this **Ayah** in the beginning of Surah **Al-Qasas**, Allah willing, and our reliance and trust are with Him.

The meaning of, **يَسُومُونَكُمْ** (who were afflicting you) is,

> "They humiliated you,'' as Abu Ubaydah stated.
>
> It was also said that it means, "They used to exaggerate in tormenting you'' according to Al-Qurtubi.

As for Allah saying,

... يُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ ...

killing your sons and sparing your women,

> that explains His statement, **يَسُومُونَكُمْ سُوَءَ الْعَذَابِ** (who were afflicting you with horrible torment)

then it explains the meaning of the favor He gave them, as mentioned in His statement, اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ (Remember My favor which I bestowed upon you).

As for what Allah said in Surah Ibrahim, وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ (And remind them of the annals of Allah), (14:5) meaning,

the favors and blessing He granted them,

He then said, يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ (Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live), (14:6).

So Allah mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that Pharaoh (Fir`awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the Amaliq (Canaanites) or otherwise, just as Caesar (Qaysar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisra) is the title of the kings who ruled Persia, while Tubba is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najashi).

Allah said,

... وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ (٤٩)

And therein was a mighty trial from your Lord.)

Ibn Jarir commented that this part of the **Ayah** means,

"Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord.''

We should mention that in the blessing there a is test, the same as with hardship, for Allah said,

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

> And We shall make a trial of you with evil and with good. (21:35)

> and,

وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

> And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allah). (7:168).

Allah's statement next,

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ (٥٠)

And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

> means, `After We saved you from Fir`awn and you escaped with Musa; Fir`awn went out in your pursuit and We parted the sea for you.'

Allah mentioned this story in detail, as we will come to know, Allah willing.

One of the shortest references to this story is Allah's statement, فَأَنجَيْنَاكُمْ (And saved you) meaning,

> "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy.''

Fasting the Day of `Ashura

It was reported that the day the Children of Israel were saved from Fir`awn was called the day of **Ashura**.

Imam Ahmad reported that Ibn Abbas said that;

> the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of **Ashura**. He asked them, "What is this day that you fast?''

They said, "This is a good day during which Allah saved the Children of Israel from their enemy, and Musa used to fast this day.''

The Messenger of Allah said,

أَنَا أَحَقُّ بِمُوسَى مِنْكُم

I have more right to Musa than you have.

So the Messenger of Allah fasted that day and ordered that it be fasted.

This **Hadith** was collected by Al-Bukhari, Muslim, An-Nasa'i and Ibn Majah.

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَـلِمُونَ

2:51 And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

2:52 Then after that We forgave you so that you might be grateful.

وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَـبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

2:53 And (remember) when We gave Musa the Scripture (the Tawrah) and the criterion (of right and wrong) so that you may be guided aright.

The Children of Israel worshipped the Calf

Allah then said,

وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ (٥١)

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were **Zalimun** (polytheists and wrongdoers). Then after that We forgave you so that you might be grateful.

> Allah said, "Remember My favor on you when I forgave you for worshipping the calf.''

This happened after Musa went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Surah **Al-A`raf**, when Allah said,

وَوَعَدْنَا مُوسَى ثَلَـثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ

> And We appointed for Musa thirty nights and added (to the period) ten (more). (7:142)

It was said that these days were during the month of **Dhul-Qa`dah** plus the first ten days in **Dhul-Hijjah**, after the Children of Israel were delivered from Fir`awn and they safely crossed the sea.

Allah's statement,

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ ...

And (remember) when We gave Musa the Scripture,

> means, the **Tawrah**.

... وَالْفُرْقَانَ ..

And the criterion,

> that is that which differentiates between truth and falsehood, guidance and deviation.

.... لَعَلَّكُمْ تَهْتَدُونَ (٥٣)

So that you may be guided aright.

after escaping the sea, as another **Ayah** in Surah **Al-A`raf** clearly stated,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الاٍّولَى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ

And indeed We gave Musa - after We had destroyed the generations of old - the Scripture (the **Tawrah**) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition). (28:43)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

2:54 And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf.

فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ

So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.''

فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

The Children of Israel kill each other in Repentance

Allah tells;

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٥٤)

And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.'' Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

> This was the repentance required from the Children of Israel for worshipping the calf.

Commenting on Allah's statement; وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ (And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...), Al-Hasan Al-Basri said,

> "When their hearts

> This is when Musa said to them, يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ (O my people! Verily, you have wronged yourselves by worshipping the calf...).''

Abu Al-Aliyah, Sa`id bin Jubayr and Ar-Rabi` bin Anas commented on, فَتُوبُواْ إِلَى بَارِئِكُمْ (So turn in repentance to your **Bari**) that it means,

> "To your Creator.''

Allah's statement,

... إِلَى بَارِئِكُمْ ...

to your **Bari** (Creator),

> alerts the Children of Israel to the enormity of their error and means,

> "Repent to He Who created you after you associated others with Him in worship.''

An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded Ibn Abbas saying,

> "Allah told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They

should not care whom they kill. Those were guilty whom Musa and Harun were not aware of their guilt, they admitted their sin and did as they were ordered. So Allah forgave both the killer and the one killed.''

This is part of the **Hadith** about the trials that we will mention in Surah **Ta Ha**, Allah willing.

Ibn Jarir narrated that Ibn Abbas said,

"Musa said to his people,

... فَتُوبُوا۟ إِلَى بَارِئِكُمْ فَاقْتُلُوا۟ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator.''

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

Allah ordered Musa to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven.''

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّـعِقَةُ وَأَنتُمْ تَنظُرُونَ

2:55 And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' But you were seized with a bolt of lightning while you were looking.

ثُمَّ بَعَثْنَـكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

2:56 Then We raised you up after your death, so that you might be grateful.

The Best among the Children of Israel ask to see Allah; their subsequent Death and Resurrection

Allah tells;

وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ (٥٥)

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' But you were seized with a bolt of lightning while you were looking.

Ibn Jurayj commented that Allah said,

> `Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.'

Ibn Abbas said that the **Ayah** وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً (And (remember) when you said: "O Musa ! We shall never believe in you until we see Allah plainly'') means,

> "Publicly'', "So that we gaze at Allah.''

Also, Urwah bin Ruwaym said that Allah's statement, وَأَنتُمْ تَنظُرُونَ (While you were looking) means,

> "Some of them were struck with lightning while others were watching.''

Allah resurrected those, and struck the others with lightning.

As-Suddi commented on, فَأَخَذَتْكُمُ الصَّاعِقَةُ (But you were seized with a bolt of lightning) saying;

"They died, and Musa stood up crying and supplicating to Allah, `O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّـىَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّآ

If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us.' 7:155)

Allah revealed to Musa that these seventy men were among those who worshipped the calf. Afterwards, Allah brought them back to life one man at a time, while the rest of them were watching how Allah was bringing them back to life. That is why Allah's said,

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٥٦)

Then We raised you up after your death, so that you might be grateful.''

Ar-Rabi bin Anas said,

"Death was their punishment, and they were resurrected after they died so they could finish out their lives.''

Qatadah said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on this **Ayah**,

"Musa returned from meeting with his Lord carrying the Tablets on which He wrote the **Tawrah**. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allah forgave them.

He said to them, `These Tablets have Allah's Book, containing what He commanded you and what He forbade for you.'

They said, `Should we believe this statement because you said it By Allah, we will not believe until we see Allah in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Musa!'''

Then he (Abdur-Rahman bin Zayd) recited Allah's statement, لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً (We shall never believe in you until we see Allah plainly) and said,

"So Allah's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allah brought them back to life after He killed them.''

Then he (Abdur-Rahman) recited Allah's statement, ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (Then We raised you up after your death, so that you might be grateful), and said,

"Musa said to them, `Take the Book of Allah.'

They said, `No.'

He said, `What is the matter with you?'

They said, `The problem is that we died and came back to life.'

He said, `Take the Book of Allah.'

They said, `No.'

So Allah sent some angels who made the mountain topple over them.''

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life.

However, Al-Mawardy said that there are two opinions about this matter.

- The first opinion is that since the Children of Israel witnessed these miracles, they were

compelled to believe, so they did not have to fulfill the commandments.

- The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities.

Al-Qurtubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allah knows best.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَـتِ مَا رَزَقْنَـكُمْ وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

2:57 And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you,'' (but they rebelled). And they did not wrong Us but they wronged themselves.

The Shade, the Manna and the Quail

After Allah mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ ...

And We shaded you with clouds.

This **Ayah** mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun s heat during their years of wandering.

In the **Hadith** about the trials, An-Nasa'i recorded Ibn Abbas saying, Allah shaded the Children of Israel with clouds during the years of wandering.

Ibn Abi HلaOtim said, Narrations similar to that of Ibn Abbas were reported from Ibn Umar, Ar-Rabi bin Anas, Abu Mijlaz, Ad-Dahhak, and As-Suddi.

Al-Hasan and Qatadah said that, وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ (And We shaded you with clouds),

> "This happened when they were in the desert and the clouds shielded them from the sun.''

Ibn Jarir said that several scholars said that the type of cloud the **Ayah** mentioned,

> "was cooler and better than the type we know.''

... وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى ...

and sent down on you **Al-Manna** and the quail,

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ (And sent down on you **Al-Manna**),

> The **manna** used to descend to them to the trees, and they used to eat whatever they wished of it.

Also, Qatadah said,

> The **manna**, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the **Sabbath** during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness.

The type of **manna** that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When **manna** is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type.

> The evidence to this fact is that Al-Bukhari narrated, that Sa'd bin Zayd said that the Messenger of Allah said,
>
> الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ
>
> **Kam'ah** (truffles) is a type of **manna**, and its liquid is a remedy for the eyes.
>
> This **Hadith** was also collected by Imam Ahmad.
>
> The group of **Hadith** compilers, with the exception of Abu Dawud, also collected it, and At-Tirmidhi graded it **Hasan Sahih**.

At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of Allah said,

> الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ
>
> وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ
>
> The **Ajwah** (pressed, dried date) is from Paradise and it cures poison,
>
> **Al-Kam'ah** (truffles) is a form of **manna**, and its liquid heals the eye.''
>
> At-Tirmidhi is the only one of them who recorded this **Hadith**.

As for the quail (**Salwa**) in question, Ali bin Abi Talhah reported that Ibn Abbas said,

> "The (**Salwa**) is a bird that looks like the quail.''
>
> This is the same opinion reported from Mujahid, Ash-Sha`bi, Ad-Dahhak, Al-Hasan, Ikrimah and

Ar-Rabi bin Anas, may Allah have mercy upon them.

Also, Ikrimah said that;

the **Salwa** is a bird in Paradise about the size of a sparrow.

Qatadah said ;

"The **Salwa** is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the **Sabbath**, during which one was not allowed to depart his home to seek anything.''

Allah said,

... كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ...

Eat of the good lawful things We have provided for you,

this form of command is a simple order of allowance, guiding to what is good.

This **Ayah** is similar to Allah's statement,

كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ

Eat of the provision of your Lord, and be grateful to Him. (34:15)

Allah said,

... وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (٥٧)

And they did not wrong Us but they wronged themselves,

means, `We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).'

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though

they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muhammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muhammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allah be pleased with them.

Although the Companions accompanied the Prophet in his travels and battles, such as during the battle of Tabuk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet by Allah's leave. And when the Companions became hungry, they merely asked the Prophet - to invoke Allah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet, and he asked Allah to bless it, told each of them to take some food, and they filled every pot they had.

Also, when they needed rain, the Prophet asked Allah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allah's decision and follow the Messenger of Allah.

وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُواْ الْبَابَ سُجَّدًا وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَـيَـكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

2:58 And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: `Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ

2:59 But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.

The Jews were Rebellious instead of Appreciative when They gained Victory

Allah tells;

وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُواْ الْبَابَ سُجَّداً ...

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility),

Allah admonished the Jews for avoiding **Jihad** and not entering the holy land as they had been ordered to do when they came from Egypt with Musa.

They were also commanded to fight the disbelieving Amaliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted.

Allah punished them by causing them to become lost, and to continue wandering, as Allah has stated in Surah **Al-Ma'idah**.

The correct opinion about the meaning of,

> `the holy land' mentioned here is that it was **Bayt Al-Maqdis** (Jerusalem), as As-Suddi, Ar-Rabi bin Anas, Qatadah and Abu Muslim Al-Asfahani, as well as others have stated.

Musa said,

يَاقَوْمِ ادْخُلُوا الأَرْضَ المُقَدَّسَةَ الَّتِى كَتَبَ اللَّهُ لَكُمْ وَلاَ تَرْتَدُّوا

O people! Enter the holy land which Allah has assigned to you and turn not back (in flight). (5:21)

However, some scholars said that;

the holy land is Jericho, (Ariha') and this opinion was mentioned from Ibn Abbas and Abdur-Rahman bin Zayd.

After the years of wandering ended forty years later, in the company of Yuwsha` (Joshua) bin Nun, Allah allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while, سُجَّداً (prostrating) in appreciation to Allah for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering.

Al-Awfi said that Ibn Abbas said that, وَادْخُلُواْ الْبَابَ سُجَّداً (and enter the gate **Sujjadan**) means,

"While bowing''.

Ibn Jarir reported Ibn Abbas saying, وَادْخُلُواْ الْبَابَ سُجَّداً (and enter the gate in prostration) means,

"Through a small door while bowing.''

Al-Hakim narrated it, and Ibn Abi Hatim added,

"And they went through the door backwards!''

Al-Hasan Al-Basri said that;

they were ordered to prostrate on their faces when they entered the city, but Ar-Razi discounted this explanation.

It was also said that;

the **Sujud** mentioned here means, `submissiveness', for actually entering while prostrating is not possible.

Khasif said that Ikrimah said that Ibn Abbas said,

"The door mentioned here was facing the **Qiblah**.''

Ibn Abbas, Mujahid, As-Suddi, Qatadah and Ad-Dahhak said that;

the door is the door of **Hittah in Iylya**, which is Jerusalem.

Ar-Razi also reported that;

some of them said that it was a door in the direction of the **Qiblah**.

Khasif said that Ikrimah said that Ibn Abbas said that;

the Children of Israel entered the door sideways.

As-Suddi said that Abu Sa`id Al-Azdy said that Abu Al-Kanud said that Abdullah bin Mas`ud said that;

they were commanded to, وَادْخُلُواْ الْبَابَ سُجَّداً (enter the gate in prostration (or bowing with humility)) but instead, they entered while their heads were raised in defiance.

Allah said next,

... وَقُولُواْ حِطَّةٌ ...

and say: `**Hittah**',

Ibn Abbas commented,

"Seek Allah's forgiveness.''

Al-Hasan and Qatadah said that it means,

"Say, `Relieve us from our errors.''

... نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (٥٨)

and We shall forgive you your sins and shall increase (reward) for the good-doers.

Here is the reward for fulfilling Allah's commandment.

This **Ayah** means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds."

In summary, upon achieving victory, the Children of Israel were commanded to submit to Allah in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allah for the blessings He gave them, hastening to do the deeds that Allah loves, as He said,

إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِى دِينِ اللَّهِ أَفْوَجاً

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوبَا

When there comes the help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance. (110:1-3).

Allah said,

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ ...

But those who did wrong changed the word from that which had been told to them for another.

Al-Bukhari recorded Abu Hurayrah saying that the Prophet said,

قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّةٌ، فَدَخَلُوا يَزْحَفُون عَلَى أَسْتَاهِهِم فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةَ

> The Children of Israel were commanded to enter the door while bowing and to say `**Hittah**'. Yet, they entered the door on their behinds, distorting the words. They said; `**Habbah** (seed), in **Sha`rah** (a hair).'
>
> An-Nasa'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet, explaining Allah's statement, حِطَّةٌ (**Hittah**),
>
>> saying, "So they deviated and said `**Habbah**.''
>
> Similar was recorded by Abdur-Razzaq, and his route was also collected by Al-Bukhari.
>
> Muslim and At-Tirmidhi narrated similar versions of this **Hadith**, At-Tirmidhi said, "**Hasan Sahih**.''

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allah's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `**Hittah**' meaning, "Relieve us from our errors and sins.'' However, they mocked this command and said, "**Hintah** (grain seed) in **Sha`irah** (barley).'' This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands.

Allah said,

... فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاء بِمَا كَانُواْ يَفْسُقُونَ (٥٩)

So We sent upon the wrongdoers **Rijz** (a punishment) from the heaven because of their rebellion.

Ad-Dahhak said that Ibn Abbas said,

> "Every word in Allah's Book that says **Rijz** means, `a punishment.'''

Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah were reported to have said that;

Rijz means `Torment.'

Ibn Abi Hatim narrated that Sa`d bin Malik, Usamah bin Zayd and Khuzaymah bin Thabit said that the Messenger of Allah said,

الطَّاعُونُ رِجْزٌ.عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُم

The plague is a **Rijz**, a punishment with which Allah punished those before you.

This is also how An-Nasa'i recorded this **Hadith**. In addition, the basis of this **Hadith** was collected in the Two **Sahihs**,

إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا

If you hear of the plague in a land, then do not enter it.

Ibn Jarir recorded Usamah bin Zayd saying that the Messenger of Allah said,

إِنَّ هَذَا الْوَجَعَ وَالسَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُم

This calamity and sickness (i.e. the plague) is a **Rijz**, a punishment with which some nations who were before you were punished.

The basis of this **Hadith** was also collected in the Two **Sahihs**.

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ

2:60 And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick.''

فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water.

كُلُواْ وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ

"Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.''

Twelve Springs gush forth

Allah tells;

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُواْ وَاشْرَبُوا مِن رِّزْقِ اللَّهِ ...

And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick.'' Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided,

Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone.

Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the **manna** and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

... وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ (٦٠)

And do not act corruptly, making mischief on the earth,

> meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear.''

Ibn Abbas said that;

> the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area.''
>
> This narration is part of the long **Hadith** that An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded about the trials.

This story is similar to the story in Surah **Al-A`raf** although the latter was revealed in Makkah.

In Surah **Al-A`raf**, Allah used the third person when He mentioned the Children of Israel to the Prophet and narrated what He favored them with.

In this Surah **Al-Baqarah**, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel.

Further, Allah said in Surah **Al-A`raf**,

فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

> And there gushed forth out of it twelve springs. (7:160),
>
> describing what first occurred when the water begins to gush out.
>
> In the **Ayah** in Surah **Al-Baqarah**, Allah described what happened later on, meaning when the water burst out in full force. Allah knows best.

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نَّصْبِرَ عَلَى طَعَامٍ وَحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا

2:61 They said, "O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fum, its lentils and its onions.''

قَالَ أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَى بِالَّذِى هُوَ خَيْرٌ اهْبِطُواْ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ

He said, "Would you exchange that which is better for that which is lower! Go you down to any town and you shall find what you want!''

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَآءُوا بِغَضَبٍ مِّنَ اللَّهِ

And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah.

ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَـتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully.

ذلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ

That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.

The Children of Israel preferred Foods inferior to Manna and Quails

Allah said, "And remember My favor on you when I sent down the **manna** and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Musa to exchange this type of food for an inferior type that consists of vegetation, and so forth.''

Al-Hasan Al-Basri said about the Children of Israel,

> "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs.''

Allah tells,

> وَإِذْ قُلْتُمْ يَا مُوسَى لَن نَّصْبِرَ عَلَىَ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ...

> They said, "O Musa ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum, its lentils and its onions.

> They said, عَلَىَ طَعَامٍ وَاحِدٍ (One kind of food) meaning,
>
> > the **manna** and quails, because they ate the same food day after day.
>
> The **Ayah** mentioned lentils, onions and herbs, which are all known types of foods.
>
> As for the **Fum**, Ibn Mas`ud read it, **Thum** (garlic).
>
> Also, Ibn Abi Hatim narrated that Al-Hasan said about the **Ayah**, وَفُومِهَا (Its **Fum**),
>
> > "Ibn Abbas said that **Fum** means, garlic.''
>
> He also said that;

> the expression, `**Fumu-lanna**' means, `bake for us', according to the languages of old.

> Ibn Jarir commented,

> "If this is true, then **`Fum**' is one of the words whose pronunciations were altered, the letter **`fa**' was replaced by the letter **`tha**', since they are similar in sound.'' And Allah knows best.

Others said that **Fum** is wheat, the kind used for bread.

Al-Bukhari said,

> "Some of them said that **Fum** includes all grains or seeds that are eaten.''

Allah's statement,

... قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ ...

He said, "Would you exchange that which is better for that which is lower!''

> criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food.

Allah's statement,

... اهْبِطُواْ مِصْرًا ...

Go you down to any **Misr**,

Ibn Abbas said,

> means, `any city'.

Ibn Jarir also reported that Abu Al-Aliyah and Ar-Rabi bin Anas said that;

> the **Ayah** refers to **Misr**, the Egypt of Fir`awn.

The truth is that the **Ayah** means any city, as Ibn Abbas and other scholars stated. Therefore, the meaning of Musa's statement to the Children of Israel becomes,

"What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allah to provide us with it, especially when it is an inferior type of food. ''

This is why Musa said to them,

...أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُواْ مِصْراً فَإِنَّ لَكُم مَّا سَأَلْتُمْ ...

Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied.

Allah knows best.

Covering the Jews in Humiliation and Misery

Allah said,

... وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ...

And they were covered with humiliation and misery.

This **Ayah** indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly.

Al-Hasan commented,

"Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the **Majus** (Zoroastrians) were taking the **Jizyah** (tax) from the Jews.''

Also, Abu Al-Aliyah, Ar-Rabi bin Anas and As-Suddi said that;

> `misery' used in the **Ayah** means, `poverty.'

Atiyah Al-Awfi said that;

> `misery' means, `paying the tilth (tax).'

In addition, Ad-Dahhak commented on Allah's statement,

... وَبَآؤُواْ بِغَضَبٍ مِّنَ اللَّهِ ...

and they drew on themselves the wrath of Allah,

> "They deserved Allah's anger.''

Also, Ibn Jarir said that the **Ayah** means,

> "They went back with the wrath. Similarly, Allah said, إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ (Verily, I intend to let you draw my sin on yourself as well as yours), (5:29) meaning,
>
> `You will end up carrying my, and your, mistakes instead of me'.
>
> Thus, the meaning of the **Ayah** becomes,
>
> `They went back carrying Allah's anger; Allah's wrath descended on them; they deserved Allah's anger.'''

Allah's statement,

... ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ...

That was because they used to disbelieve in the **Ayat** (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully.

> means, "This is what We rewarded the Children of Israel with: humiliation and misery.''

Allah's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah's **Ayat** and belittling the carriers of Allah's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah's **Ayat** and murdering the Prophets of Allah.

Meaning of Kibr

Similarly, in a **Hadith** recorded in the Two **Sahihs** the Messenger of Allah said,

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاس

Kibr, is refusing the truth and degrading (belittling) people.

Imam Ahmad recorded, Abdullah bin Mas`ud saying that the Messenger of Allah said,

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ قَتَلَ نَبِيًّا: وَإِمَامُ ضَلَالَةٍ وَمُمَثِّلٌ مِنَ الْمُمَثِّلِين

The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).

Allah's statement,

... ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ (٦١)

That was because they disobeyed and used to transgress the bounds.

mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allah knows best.

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَـرَى وَالصَّـبِئِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَعَمِلَ صَـلِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:62 Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Faith and doing Righteous Deeds equals Salvation in all Times

Allah says;

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٦٢)

Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

Similarly, Allah said,

أَلا إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

No doubt! Verily, the **Awliya** of Allah, no fear shall come upon them nor shall they grieve. (10:62)

The angels will proclaim to the dying believers, as mentioned,

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُواْ وَلاَ تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

Verily, those who say: "Our Lord is Allah (alone),'' and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!'' (41:30)

The Meaning of Mu'min, or Believer

Ali bin Abi Talhah narrated from Ibn Abbas, about, إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ (Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah revealed the following **Ayah** afterwards,

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الاٌّخِرَةِ مِنَ الْخَـسِرِينَ

And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (3:85).

This statement by Ibn Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

Why the Jews were called `Yahud

The Jews are the followers of Prophet Musa, who used to refer to the **Tawrah** for judgment. **Yahud** is a word that means, `repenting', just as Musa said, إِنَّا هُدْنَـا إِلَيْكَ (We have **Hudna** (we repent, go back and return) unto You), (7:156).

Why the Christians were called Nasara

Allah said;

مَنْ أنصَارِى إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

"Who will be my helpers in Allah's cause'' **Al-Hawariyyun** said: "We are the helpers of Allah.'' (61:14)

It was said that;

they were called `**Nasara**', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn Abbas were reported to have said, Allah knows best.

Nasara is certainly plural for **Nasran**.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The **Ummah** of Muhammad was called **`Mu'minin**' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The Sabi'un or Sabians

There is a difference of opinion over the identity of the Sabians.

Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that,

"The Sabians are between the **Majus**, the Jews and the Christians. They do not have a specific religion.''

Similar is reported from Ibn Abi Najih.

Similar statements were attributed to Ata and Sa`id bin Jubayr.

They (others) say that;

the Sabians are a sect among the People of the Book who used to read the **Zabur** (Psalms), others say that they are a people who worshipped the angels or the stars.

It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that;

> the Sabians are neither Jews nor Christians nor **Majus** nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their **Fitrah** (instinctual nature). This is why the idolators used to call whoever embraced Islam a `**Sabi**', meaning, that he abandoned all religions that existed on the earth.

Some scholars stated that;

> the Sabians are those who never received a message by any Prophet.
>
> And Allah knows best.

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا۟ مَآ ءَاتَيْنَـكُم بِقُوَّةٍ وَاذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

2:63 And (O Children of Israil, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.

ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ

2:64 Then after that you turned away.

فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَـسِرِينَ

Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.

Taking the Covenant from the Jews

Allah tells;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣)

And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire **Taqwa**.

Allah reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allah stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allah and abide by it with sincerity and seriousness. Hence, Allah's statement,

وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّواْ أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَآ ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (**Tawrah**), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.'' (7:171).

The mount mentioned here is **At-Tur**, just as it was explained in Surah **Al-A`raf**, according to the Tafsir of Ibn Abbas, Mujahid, Ata, Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi bin Anas and others. This is more obvious.

There is another report from Ibn Abbas saying;

`The **Tur** is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called **Tur**.'

And in the **Hadith** about the trials, Ibn Abbas said;

> "When they (the Jews) refused to obey, Allah raised the mountain above their heads so that they would listen.''

Al-Hasan said that Allah's statement, خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ (Hold fast to that which We have given you),

> means, the **Tawrah**.

Mujahid said that the **Ayah** commanded,

> "Strictly adhere to it.''

Abu Al-Aliyah and Ar-Rabi said that, وَاذْكُرُواْ مَا فِيهِ (and remember that which is therein) means,

> "Read the **Tawrah** and implement it.''

Allah's statement,

ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ فَلَوْلاَ فَضْلُ اللَّهِ ...

Then after that you turned away. Had it not been for the grace of Allah,

> means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge'';

... فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ...

Had it not been for the grace and mercy of Allah upon you,

> meaning, by forgiving you and by sending the Prophets and Messengers to you.

... لَكُنتُم مِّنَ الْخَاسِرِينَ (٦٤)

Indeed you would have been among the losers.

> meaning, in this life and the Hereafter due to their breach of the covenant.

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ

2:65 And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.''

فَجَعَلْنَـٰهَا نَكَـٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

2:66 So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqin (the pious.

The Jews breach the Sanctity of the Sabbath

Allah said,

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (٦٥)

And indeed you knew those amongst you who transgressed in the matter of the **Sabbath** (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.''

وَلَقَدْ عَلِمْتُمُ الَّذِينَ (And indeed you knew).

This **Ayah** means, O Jews! Remember that Allah sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the **Sabbath**.

They began using deceitful means to avoid honoring the **Sabbath** by placing nets, ropes and artificial pools of water for the purpose of fishing before the **Sabbath**. When the fish came in abundance on Saturday as usual, they were

caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the **Sabbath** ended.

When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime.

This story is explained in detail in Surah **Al-A`raf**, where Allah said,

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِى كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِى السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the **Sabbath** (i.e. Saturday): when their fish came to them openly on the **Sabbath** day, and did not come to them on the day they had no **Sabbath**. Thus We made a trial of them, for they used to rebel (disobey Allah). (7:163)

In his Tafsir, Al-Awfi reported from Ibn Abbas that he said, فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (We said to them: "Be you monkeys, despised and rejected'') means,

"Allah changed their bodies into those of monkeys and swine. The young people turned into monkeys while the old people turned into swine.''

Shayban An-Nahwi reported that Qatadah commented on, فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (We said to them: "Be you monkeys, despised and rejected''),

"These people were turned into howling monkeys with tails, after being men and women.''

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hatim recorded that Ibn Abbas said,

> "Those who violated the sanctity of the **Sabbath** were turned into monkeys, then they perished without offspring.''

Ad-Dahhak said that Ibn Abbas said,

> "Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book.''

Allah's statement,

فَجَعَلْنَاهَا نَكَالاً ...

So We made this punishment an example,

means, Allah made the people of this village, who violated the sanctity of the **Sabbath**, **نَكَالاً** (an example) via the way they were punished.

Similarly, Allah said about Pharaoh,

فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى

So Allah, seized him with punishing example for his last and first transgression. (79:25)

Allah's statement,

... لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا ...

for those in front of it and those behind it,

meaning, for the other villages.

Ibn Abbas commented,

"Meaning, `We made this village an example for the villages around it by the manner in which We punished its people.'''

Similarly, Allah said,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الأٌّيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allah - Islamic Monotheism).(46:27)

Therefore, Allah made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allah said,

... وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

and a lesson for **Al-Muttaqin** (the pious),

meaning, a reminder.

This **Ayah** means,

"The torment and punishment that this village suffered was a result of indulging in Allah's prohibitions and their deceit. Hence, those who have **Taqwa** should be aware of their evil behavior, so that what occurred to this village does not befall them as well.''

Also, Imam Abu Abdullah bin Battah reported that Abu Hurayrah said that the Messenger of Allah said,

لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ

Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.

This **Hadith** has a good (**Jayid**) chain of narration. Allah knows best.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً

2:67 And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow.''

قَالُوا۟ أَتَتَّخِذُنَا هُزُواً

They said, "Do you make fun of us!''

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَـهِلِينَ

He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish).''

The Story of the murdered Israeli Man and the Cow

Allah said,

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا۟ بَقَرَةً قَالُوا۟ أَتَتَّخِذُنَا هُزُواً
قَالَ أَعُوذُ بِاللّهِ أَنْ أَكُونَ مِنَ الجَاهِلِينَ (٦٧)

And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow.'' They said, "Do you make fun of us'' He said, "I take Allah's refuge from being among **Al-Jahilin** (the ignorant or the foolish).

Allah said, `O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hatim recorded Ubaydah As-Salmani saying,

"There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved

his body at night, placing it at the doorstep of a certain man.

The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, `Why would you kill each other, while the Messenger of Allah is still among you?'

So they went to Musa and mentioned the matter to him and Musa said, إِنَّ اللّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً قَالُواْ أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ("Verily, Allah commands you that you slaughter a cow.'' They said, "Do you make fun of us!'' He said, "I take Allah's refuge from being among **Al-Jahilin** (the ignorant or the foolish)).''

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter.

They found the designated cow with a man, only who owned that cow. He said, `By Allah! I will only sell it for its skin's fill of gold.'

So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, `Who killed you?'

He said, `That man,' and pointed to his nephew.

He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit.''

Ibn Jarir reported something similar to that.

Allah knows best.

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ

2:68 They said, "Call upon your Lord for us that He may make plain to us what it is!''

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذلِكَ فَافْعَلُواْ مَا تُؤْمَرونَ

He said, "He says, `Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded.''

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا

2:69 They said, "Call upon your Lord for us to make plain to us its colour.''

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّـظِرِينَ

He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'''

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ البَقَرَ تَشَـبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ اللَّهُ لَمُهْتَدُونَ

2:70 They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided.''

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الاٌّرْضَ وَلاَ تَسْقِى الْحَرْثَ مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا

2:71 He (Musa) said, "He says, `It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.'''

قَالُواْ الْـنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ

They said, "Now you have brought the truth.'' So they slaughtered it though they were near to not doing it.

The Stubbornness of the Jews regarding the Cow; Allah made the Matter difficult for Them

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them.

Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn Abbas and Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them.

Allah tells;

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ قَالَ ...

They said, "call upon your Lord for us that He may make plain to us what it is!"

meaning, "What is this cow and what is its description?''

Musa said,

... إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ ...

He says, `Verily, it is a cow neither too old nor too young',

meaning, that it is neither old nor below the age of breeding.

This is the opinion of Abu Al-Aliyah, As-Suddi, Mujahid, Ikrimah, Atiyah Al-Awfi, Ata, Al-Khurasani, Wahb bin Munabbih, Ad-Dahhak, Al-Hasan, Qatadah and Ibn Abbas.

... عَوَانٌ بَيْنَ ذَلِكَ ...

but (it is) between the two conditions',

Ad-Dahhak reported that Ibn Abbas said that,

> it means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest.''

... فَافْعَلُواْ مَا تُؤْمَرونَ (٦٨)

so do what you are commanded.''

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنّهَا بَقَرَةٌ صَفْرَاء فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ (٦٩)

They said, "Call upon your Lord for us to make plain to us its colour.'' He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'''

In his Tafsir Al-Awfi reported from Ibn Abbas that, **فَاقِعٌ لَّوْنُهَا** (bright in its colour),

> "A deep yellowish white.''

As-Suddi said, **تَسُرُّ النَّاظِرِينَ** (pleasing the beholder),

> meaning, that it pleases those who see it.
>
> This is also the opinion of Abu Al-Aliyah, Qatadah and Ar-Rabi bin Anas.

Furthermore, Wahb bin Munabbih said,

> "If you look at the cow's skin, you will think that the sun's rays radiate through its skin.''

The modern version of the **Tawrah** mentions that the cow in the **Ayah** was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allah's knows best.

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ...

They said, "Call upon your Lord for us to make plain to us what it is.

... إِنَّ البَقَرَ تَشَابَهَ عَلَيْنَا ...

Verily, to us all cows are alike,

> this means, that since cows are plentiful, then describe this cow for us further.

... وَإِنَّآ إِن شَاء اللَّهُ ...

And surely, if Allah wills,

> and if you further describe it to us,

... لَمُهْتَدُونَ (٧٠)

we will be guided.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ ...

He says, \`It is a cow neither trained to till the soil nor water the fields,'

meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking.

Abdur-Razzaq said that Ma\`mar said that Qatadah said that,

... مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا ...

sound, having no blemish in it.'''

> means, "The cow does not suffer from any defects.''
>
> This is also the opinion of Abu Al-Aliyah and Ar-Rabi.

Mujahid also said that;

> the **Ayah** means the cow is free from defects.

Further, Ata' Al-Khurasani said that;

> the **Ayah** means that its legs and body are free of physical defects.

.....قَالُواْ الآنَ جِئْتَ بِالْحَقِّ ...

They said, "Now you have brought the truth.''

... فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ (٧١)

So they slaughtered it though they were near to not doing it.

Ad-Dahhak said that Ibn Abbas said that the **Ayah** means,

> "They did not want to slaughter it.''

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow.

This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow.

Also, Ubaydah, Mujahid, Wahb bin Munabbih, Abu Al-Aliyah and Abdur-Rahman bin Zayd bin Aslam said,

> "The Jews bought the cow with a large amount of money.''
>
> There is a difference of opinion over this.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ

2:72 And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were Taktumun.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَـتِهِ لَعَلَّكُمْ تَعْقِلُونَ

2:73 So We said: "Strike him (the dead man) with a piece of it (the cow).'' Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, etc.) so that you may understand.

Bringing the murdered Man back to Life

Allah tells;

وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ (٧٢)

And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were **Taktumun**.

Al-Bukhari said that, فَادَّارَأْتُمْ فِيهَا (And disagreed among yourselves as to the crime) means,

"Disputed.''

This is also the Tafsir of Mujahid.

Ata' Al-Khurasani and Ad-Dahhak said,

"Disputed about this matter.''

Also, Ibn Jurayj said that, وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا (And (remember) when you killed a man and disagreed among yourselves as to the crime) means,

some of them said, "You killed him,'' while the others said, "No you killed him.''

This is also the Tafsir of Abdur-Rahman bin Zayd bin Aslam.

Mujahid said that, وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ (But Allah brought forth that which you were **Taktumun**) means,

"what you were hiding.''

Allah said,

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ...

So We said: "Strike him (the dead man) with a piece of it (the cow).''

meaning, "any part of the cow will produce the miracle (if they struck the dead man with it).''

We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague.

Allah's statement,

... كَذَلِكَ يُحْيِي اللّهُ الْمَوْتَى ...

Thus Allah brings the dead to life,

> means, "They struck him with it, and he came back to life.''

This **Ayah** demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allah mentioned His bringing the dead back to life in five instances in Surah **Al-Baqarah**.

First Allah said,

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ

> Then We raised you up after your death. (2:56)
>
> He then mentioned the story about the cow.

Allah also mentioned the story of those who escaped death in their land, while they were numbering in the thousands.

He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died.

All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten.

The proof of Resurrection is also reiterated in Allah's statement,

وَءَايَةٌ لَّهُمُ الأَرْضُ الْمَيْتَةُ أَحْيَيْنَـهَا وَأَخْرَجْنَا مِنْهَا حَبّاً فَمِنْهُ يَأْكُلُونَ

وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

لِيَأْكُلُواْ مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلاَ يَشْكُرُونَ

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks! (36:33-35)

... وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣)

and shows you His **Ayat** (proofs, evidences, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّن بَعْدِ ذلِكَ فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

2:74 Then after that your hearts were hardened and became as stones or even worse in hardness.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَـرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah.

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.

The Harshness of the Jews

Allah criticized the Children of Israel because they witnessed the tremendous signs and the **Ayat** of Allah, including bringing the dead back to life, yet,

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ ...

Then after that your hearts were hardened.

So their hearts were like stones that never become soft.

This is why Allah forbade the believers from imitating the Jews when He said,

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُواْ كَالَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأٌّمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture (the **Tawrah**) and the **Injil** (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened! And many of them were **Fasiqun** (the rebellious, the disobedient to Allah). (57:16)

In his Tafsir, Al-Awfi said that Ibn Abbas said,

"When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, `Who killed you' He said, `My nephews killed me.' He then died again. His nephews said, after Allah took his life away, `By Allah! We did not kill him' and denied the truth while they knew it.

Allah said,

... فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ...

> And became as stones or even worse in hardness.''

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they withnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah.

... وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاء وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّهِ ...

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah,

Muhammad bin Ishaq narrated that Ibn `Abbas said that the Ayah means,

> "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,
>
> ... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)
>
> And Allah is not unaware of what you do.''

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the **Ayat** mentioned the stones being humble as a metaphor. However, Ar-Razi, Al-Qurtubi and other **Imams** said that there is no need for this explanation, because Allah creates this characteristic - humbleness - in stones.

For instance, Allah said,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا

Truly, We did offer **Al-Amanah** (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). (33:72)

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالأٌّرْضُ وَمَن فِيهِنَّ

The seven heavens and the earth and all that is therein, glorify Him. (17:44)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the stars and the trees both prostrate themselves (to Allah). (55:6)

أَوَ لَمْيَرَوْاْ إِلَىخَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ

Have they not observed things that Allah has created: (how) their shadows incline. (16:48)

قَالَتَآ أَتَيْنَا طَآئِعِينَ

They both said: "We come willingly.'' (41:11)

لَوْ أَنزَلْنَا هَـذَا الْقُرْءَانَ عَلَى جَبَلٍ

Had We sent down this Qur'an on a mountain. (59:21)

and,

وَقَالُواْ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوا أَنطَقَنَا اللَّهُ

And they will say to their skins, "Why do you testify against us'' They will say: "Allah has caused us to speak.'' (41:21)

It is recorded in the **Sahih** that the Prophet said,

هذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّه

> This (Mount **Uhud**) is a mount that loves us and that we love.)

Similarly, the compassion of the stump of the palm tree for the Prophet as confirmed in authentic narrations.

In **Sahih** Muslim it is recorded that the Prophet said,

إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآن

I know a stone in Makkah that used to greet me with the **Salam** before I was sent. I recognize this stone now.

He said about the Black Stone that,

إِنَّهُ يَشْهَدُ لِمَنِ اسْتَلَمَ بِحَق يَوْمَ الْقِيَامَة

On the Day of Resurrection it will testify for those who kiss it.

There are several other texts with this meaning.

The scholars of the Arabic language disagreed over the meaning of Allah's statement, **فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً** (And became as stones or even worse in hardness) after agreeing that `or' here is not being used to reflect doubt.

Some scholars said that `or' here means, `and'. So the meaning becomes, "As hard as stones, and harder.'' For instance, Allah said,

وَلاَ تُطِعْ مِنْهُمْ ءَاثِماً أَوْ كَفُوراً

And obey not a sinner or a disbeliever among them. (76:24)

عُذْراً أَوْ نُذْراً

To cut off all excuses or to warn. (77:6)

Some other scholars said that `or' here means, `rather'. Hence, the meaning becomes, `As hard as stones. Rather, harder.' For instance, Allah said,

إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

A section of them fear men as they fear Allah or even more. (4:77)

وَأَرْسَلْنَـهُ إِلَى مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ

And We sent him to a hundred thousand (people) or even more. (37:147)

and,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

And was at a distance of two bows' length or (even) nearer. (53:9)

Some other scholars said that this **Ayah** means their hearts are only of two types, as hard as stone or harder than stone.

Further, Ibn Jarir commented that this **Tafsir** means that some of their hearts are as hard as stone and some hearts are harder than stone.

Ibn Jarir said that he favored this last **Tafsir**, although the others are plausible.

I - Ibn Kathir - say that the last **Tafsir** is similar to Allah's statement,

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً

Their likeness is as the likeness of one who kindled a fire. (2:17)

and then His statement,

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ

Or like a rainstorm from the sky. (2:19)

It is also similar to Allah's statement,

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ

As for those who disbelieved, their deeds are like a mirage in a desert. (24:39)

and then His statement,

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ

> Or (the state of a disbeliever) is like the darkness in a vast deep sea. (24:40)

This then means that some of them are like the first example, and some others are like the second example.

Allah knows best.

أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَـمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

2:75 Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it.

وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُواْ ءَامَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ

2:76 And when they (Jews) meet those who believe (Muslims), they say, "We believe,'' but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord.''

أَفَلاَ تَعْقِلُونَ

Have you (Jews) then no understanding!

أَوَلاَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

2:77 Know they (Jews) not that Allah knows what they conceal and what they reveal.

There was little Hope that the Jews Who lived during the Time of the Prophet could have believed

Allah said,

أَفَتَطْمَعُونَ ...

Do you covet, (O believers),

... أَن يُؤْمِنُوا لَكُمْ ...

That they will believe in your religion,

meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards.

Allah said next,

... وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ ...

Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the **Tawrah**), then they used to change it,

meaning, distort its meaning,

... مِن بَعْدِ مَا عَقَلُوهُ ...

after they understood it,

They understood well, yet they used to defy the truth,

... وَهُمْ يَعْلَمُونَ (٧٥)

knowingly.

being fully aware of their erroneous interpretations and corruption.

This statement is similar to Allah's statement,

فَبِمَا نَقْضِهِم مِّيثَـقَهُمْ لَعنَّـهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَضِعِهِ

So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places. (5:13)

Qatadah commented that Allah's statement; ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (Then they used to change it knowingly after they understood it)

"They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them.''

Also, Mujahid said,

"Those who used to alter it and conceal its truths; they were their scholars.''

Also, Ibn Wahb said that Ibn Zayd commented, يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ (used to hear the Word of Allah (the **Tawrah**), then they used to change it),

"They altered the **Tawrah** that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allah said to them,

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَـبَ أَفَلاَ تَعْقِلُونَ

Enjoin you **Al-Birr** (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the **Tawrah**)! Have you then no sense!" (2:44)

The Jews knew the Truth of the Prophet , but disbelieved in Him

Allah said next,

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ ...

> And when they (Jews) meet those who believe (Muslims), they say, "We believe'', but when they meet one another in private...,
>
> Muhammad bin Ishaq reported that Ibn `Abbas commented, وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا (And when they (Jews) meet those who believe (Muslims), they say, "We believe''),
>
> > "They believe that Muhammad is the Messenger of Allah, `But he was only sent for you (Arabs).'''

... قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ ...

> they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord.''
>
> > However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you).''
> >
> > Allah then revealed,
> >
> > وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلاَ تَعْقِلُونَ
> >
> > And when they (Jews) meet those who believe (Muslims), they say, "We believe,'' but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord.''

> meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him.''

Al-Hasan Al-Basri said,

> "When the Jews met the believers they used to say, `We believe.' When they met each other, some of them would say, `Do not talk to the companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'''

... أَفَلاَ تَعْقِلُونَ (٧٦)

Have you (Jews) then no understanding!

Allah said,

أَوَلاَ يَعْلَمُونَ أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٧)

Know they (Jews) not that Allah knows what they conceal and what they reveal.

Abu Al-Aliyah said about Allah's statement,

> "Meaning their secret denial and rejection of Muhammad, although they find his coming recorded in their Book.''
>
> This is also the Tafsir of Qatadah.

Al-Hasan commented on, أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ (That Allah knows what they conceal),

> "What they concealed refers to when they were alone with each other away from the Companions of Muhammad. Then they would forbid each other from conveying the news that Allah revealed to

them in their Book to the Companions of Muhammad, fearing that the Companions would use this news (about the truth of Muhammad) against them before their Lord.''

وَمَا يُعْلِنُونَ (And what they reveal) meaning,

when they said to the Companions of Muhammad, آمَنَّا (We believe), as Abu Al-Aliyah, Ar-Rabi and Qatadah stated.

وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ الْكِتَـبَ إِلاَّ أَمَانِىَّ وَإِنْ هُمْ إِلاَّ يَظُنُّونَ

2:78 And there are among them (Jews) `Ummyyun (unlettered) people, who know not the Book, but they trust upon Amani (false desires) and they but guess.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَـبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً

2:79 Then woe to those who write the book with their own hands and then say, "This is from Allah,'' to purchase with it a little price!

فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ

Woe to them for what their hands have written and woe to them for that they earn thereby.

The Meaning of Ummi

Allah said,

وَمِنْهُمْ أُمِّيُّونَ ...

And there are among them **Ummyyun** people,

meaning, among the People of the Book, as Mujahid stated.

Abu Al-Aliyah, Ar-Rabi, Qatadah, Ibrahim An-Nakhai and others said,

Ummyyun, is plural for **Ummi**, that is, a person who does not write.

This meaning is clarified by Allah's statement,

... لاَ يَعْلَمُونَ الْكِتَابَ ...

Who know not the Book,

meaning, are they not aware of what is in it.

Ummi was one of the descriptions of the Prophet because he was unlettered. For instance, Allah said,

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَـبٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ إِذاً لاَّرْتَـبَ الْمُبْطِلُونَ

Neither did you (O Muhammad) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. (29:48)

Also, the Prophet said,

إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هكَذَا وَهكَذَا وَهكَذَا

We are an **Ummi** nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days).

This **Hadith** stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship.

Allah also said,

هُوَ الَّذِى بَعَثَ فِى الأُمِّيِّينَ رَسُولاً مِّنْهُمْ

He it is Who sent among the **Ummiyyin** ones a Messenger (Muhammad) from among themselves. (62:2)

The Explanation of Amani

Allah's statement,

... إِلاَّ أَمَانِيَّ ...

But they trust upon **Amani**,

Ad-Dahhak said that Ibn Abbas said that the Ayah means,

"It is just a false statement that they utter with their tongues.''

It was also said that;

Amani means `wishes and hopes'.

Mujahid commented,

"Allah described the **Ummiyyin** as not understanding any of the Book that Allah sent down to Musa, yet they create lies and falsehood.''

Therefore, the word **Amani** mentioned here refers to lying and falsehood.

Allah's statement,

... وَإِنْ هُمْ إِلاَّ يَظُنُّونَ (٧٨)

And they but guess, means,

Mujahid said that Allah's statement means,

"They lie.''

Qatadah, Abu Al-Aliyah and Ar-Rabi said that it means,

"They have evil false ideas about Allah.''

Woe unto Those Criminals among the Jews

Allah said,

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً ...

Then **Waylun** (woe) to those who write the book with their own hands and then say, "This is from Allah,'' to purchase with it a little price!.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allah, thriving on unjustly amassing people's property.

`**Waylun** (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language.

Az-Zuhri said that Ubadydullah bin Abdullah narrated that Ibn Abbas said,

"O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands.

They then said, `This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you.''

This **Hadith** was also collected by Al-Bukhari.

Al-Hasan Al-Basri said,

"The little amount here means this life and all that it contains.''

Allah's statement,

... فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ (٧٩)

Woe to them for what their hands have written and woe to them for that they earn thereby.

means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired.''

Ad-Dahhak said that Ibn Abbas commented, فَوَيْلٌ لَّهُمْ (Woe to them),

"Means the torment will be theirs because of the lies that they wrote with their own hands, وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ (And woe to them for that they earn thereby), which they unjustly acquired from people, be they commoners or otherwise.''

وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَةً

2:80 And they (Jews) say, "The Fire shall not touch us but for a few numbered days.''

قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!''

The Jews hope They will only remain in the Fire for a Few Days

Allah says;

وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْداً فَلَن يُخْلِفَ اللّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٨٠)

And they (Jews) say, "The Fire shall not touch us but for a few numbered days.''

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!''

> Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying, قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْدًا (Say (O Muhammad to them): "Have you taken a covenant from Allah').
>
> Hence, the **Ayah** proclaims, `if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Rather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.'

Al-Awfi said that Ibn Abbas said about the Ayah, وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً (And they (Jews) say, "The Fire shall not touch us but for a few numbered days'').

> "The Jews said, `The Fire will only touch us for forty days.'''
>
> Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hafiz Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

> When Khyber was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allah ordered, `Assemble before me all the Jews who were here.'
>
> The Jews were summoned and the Prophet said (to them),

مَنْ أَبُوكُم

> `Who is your father?'

They replied, `So-and-so.'

كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَان

He said, `You have lied; your father is so-and-so.'

They said, `You have uttered the truth.'

هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْه

He said, `Will you now tell me the truth, if I ask you about something?'

They replied, `Yes, O Abul-Qasim; and if we should tell a lie, you will know our lie as you have about our fathers.'

On that he asked,

مَنْ أَهْلُ النَّارِ

`Who are the people of the (Hell) Fire?'

They said, `We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.'

اخْسَئُوا وَاللهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا

The Prophet said, `May you be cursed and humiliated in it! By Allah, we shall never replace you in it.'

Then he asked,

هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ؟

`Will you tell me the truth if I ask you a question?'

They said, `Yes, O Abul-Qasim.'

He asked,

هَلْ جَعَلْتُمْ فِي هذِهِ الشَّاةِ سُمًّا ؟

`Have you poisoned this sheep?'

They said, `Yes.'

He asked,

فَمَا حَمَلَكُم عَلى ذلِكَ ؟

`What made you do so?'

They said, `We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'

Imam Ahmad, Al-Bukhari and An-Nasa'i recorded similarly.

بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَـطَتْ بِهِ خَطِيـَـتُهُ فَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

2:81 Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

2:82 And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

Allah says,

بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٨١)

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

Also, Abu Hurayrah, Abu Wa'il, Ata, and Al-Hasan said that, وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ (And his sin has surrounded him) means,

"His **Shirk** (polytheism) has surrounded him.''

Also, Al-Amash reported from Abu Razin that Ar-Rabi bin Khuthaym said, وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ (And his sin has surrounded him),

"Whoever dies before repenting from his wrongs.''

As-Suddi and Abu Razin said similarly.

Abu Al-Aliyah, Mujahid, Al-Hasan, Qatadah and Ar-Rabi bin Anas said that,

it refers to major sins.

All of these statements carry similar meanings, and Allah knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the **Hadith** that Imam Ahmad recorded, in which Abdullah bin Mas`ud said that the Messenger of Allah said,

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَه

Beware of the belittled sins, because they gather on a person until they destroy him.

He then said that the Messenger of Allah gave them an example,

كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضٍ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ فَيَجِيءُ بِالْعُودِ وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا وَأَجَّجُوا نَارًا فَأَنْضَجُوا مَا قَذَفُوا فِيهَا

This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.

Allah says,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

meaning, "They believe in Allah and His Messenger and perform the good deeds that conform with the Islamic Law. They shall be among the people of Paradise.''

Allah said in a similar statement,

لَّيْسَ بِأَمَـنِيِّكُمْ وَلا أَمَانِىِّ أَهْلِ الْكِتَـبِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

وَمَن يَعْمَلْ مِنَ الصَّـلِحَـتَ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيراً

It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, and is a (true) believer (in the Oneness of Allah (Muslim)), such will enter Paradise and not the least injustice, even the size of a **Naqira** (speck on the back of a date stone), will be done to them). (4:123-124).

Muhammad bin Ishaq reported that Ibn Abbas said that,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُولَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٨٢)

And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad's religion, shall acquire Paradise for eternity.

Allah stated that the recompense for good or evil works shall remain with its people for eternity.''

وَإِذْ أَخَذْنَا مِيثَـقَ بَنِى إِسْرَءِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَبِالْوَلِدَيْنِ إِحْسَاناً وَذِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينِ وَقُولُواْ لِلنَّاسِ حُسْناً وَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ

2:83 And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Salah and give Zakah.

ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

Then you slid back, except a few of you, while you are backsliders.

The Covenant that Allah took from the Children of Israel

Allah says;

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لاَ تَعْبُدُونَ إِلاَّ اللّهَ وَبِالْوَالِدَيْنِ إِحْسَاناً وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ ...

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor),

Allah reminded the Children of Israel of the commandments that He gave them, and the

covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allah commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allah created them.

Allah said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): **La ilaha illa Ana** (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else). (21:25)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and avoid the **Taghut** (all false deities). (16:36)

This is the highest and most important right, that is, Allah's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allah usually mentions the rights of the parents along with His rights. For instance, Allah said,

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

Give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

Also, Allah said,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents, (17:23), until,

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

And give to the kinsman his due and to the **Miskin** (poor) and to the wayfarer. (17:26)

The Two **Sahihs** record that Ibn Mas`ud said,

I said, `O Messenger of Allah! What is the best deed?'

He said,

الصَّلَاةُ عَلى وَقْتِهَا

`Performing the prayer on time.'

I said, 'Then what?' He said,

بِرُّ الْوَالِدَيْنِ

`Being kind to one's parents.'

I said, `Then what?'

He said,

الْجِهَادُ فِي سَبِيلِ الله

`Jihad in the cause of Allah.'

Allah then said,

... وَالْيَتَامَى ...

and to orphans,

meaning, the young who have no fathers to fend for them.

... وَالْمَسَاكِينِ ...

and **Al-Masakin** (the poor),

plural for **Miskin**, the one who does not find what he needs to spend on himself and his family.

We will discuss these categories when we explain the **Ayah** of Surah **An-Nisa** where Allah said,

وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَلِدَيْنِ إِحْسَـناً

Worship Allah and join none with Him (in worship); and do good to parents. (4:36)

Allah's statement,

... وَقُولُواْ لِلنَّاسِ حُسْناً ...

and speak good to people,

meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil.

Al-Hasan Al-Basri commented on Allah's statement,

`The good saying' means commanding good and forbidding evil, and being patient and forgiving.

The `good words to people', as Allah commanded, also includes every good type of behavior that Allah is pleased with.''

Imam Ahmad narrated that Abu Dharr said that the Prophet said,

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَالْقَ أَخَاكَ بِوَجْهٍ مُنْطَلِقٍ

Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.

This **Hadith** was also collected by Muslim in his **Sahih** and At-Tirmidhi, who graded it **Sahih**.

Allah commands the servants to say good words to people, after He commanded them to be kind to them,

thereby mentioning two categories of manners: good speech and good actions.

He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the **Zakah**,

... وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ ...

and perform **As-Salah** and give **Zakah**.

... ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنكُمْ وَأَنتُم مِّعْرِضُونَ (٨٣)

Then you slid back, except a few of you, while you are backsliders.

> Allah informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them.

Allah ordered this **Ummah** similarly in Surah **An-Nisa** when He said,

> وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَلِدَيْنِ إِحْسَـناً وَبِذِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينِ وَالْجَارِ ذِى الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّـحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَـنُكُمْ إِنَّ اللَّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُوراً
>
> Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, **Al-Masakin** (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. (4:36).

Of these orders, this **Ummah** has practiced what no other nation before it has, and all praise is due to Allah.

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ لاَ تَسْفِكُونَ دِمَآءِكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُمْ مِّن دِيَـرِكُمْ

2:84 And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

Then, (this) you ratified and (to this) you bore witness.

ثُمَّ أَنتُمْ هَـؤُلاَءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَـرِهِمْ تَظَـهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَنِ

2:85 After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression.

وَإِن يَأْتُوكُمْ أُسَـرَى تُفَدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَـبِ وَتَكْفُرُونَ بِبَعْضٍ

And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest!

فَمَا جَزَآءُ مَن يَفْعَلُ ذلِكَ مِنكُمْ إِلاَّ خِزْىٌ فِي الْحَيَوةِ الدُّنْيَا وَيَوْمَ الْقِيَـمَةِ يُرَدُّونَ إِلَى أَشَدِّ الّعَذَابِ

Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَوةَ الدُّنْيَا بِالاٌّخِرَةِ فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنصَرُونَ

2:86 Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

The Terms of the Covenant and their Breach of It

Allah says;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءَكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ

...

And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

Allah criticized the Jews who lived in Al-Madinah during the time of the Messenger of Allah. They used to suffer, because of the armed conflicts between the tribes of Al-Madinah, Aws and Khazraj.

Before Islam, the Aws and Khazraj worshipped idols, and many battles took place between them.

There were three Jewish tribes in Al-Madinah at that time, Banu Qaynuqa and Banu An-Nadir, the allies of the Khazraj, and Banu Qurayzah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them.

The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their

Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the **Tawrah**.

This is why Allah said, **أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ** (Then do you believe in a part of the Scripture and reject the rest), (2:85).

Allah said,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ ...

And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

> meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them."
>
> Allah mentioned the word `your own' here, just as He said in another **Ayah**.
>
> فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ
>
> So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator), (2:54),
>
> because the followers of one religion are just like one soul.
>
> Also, the Messenger of Allah said,
>
> مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ بِمَنْزِلَةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَر
>
> The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.

Allah's statement,

... ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ (٨٤)

Then, (this) you ratified and (to this) you bore witness.

> means, "You testified that you know of the covenant and that you were witnesses to it.''

Then Allah says,

ثُمَّ أَنتُمْ هَـؤُلاء تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَانِ وَإِن يَأتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ...

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you.

Muhammad bin Ishaq bin Yasar reported that Ibn Abbas commented on the **Ayah**,

> "Allah mentioned what they were doing, and that in the **Tawrah** He had prohibited them from shedding each other's blood, and required them to free their prisoners.
>
> Now they were divided into two camps in Al-Madinah, Banu Qaynuqa, who were the allies of the Khazraj, and An-Nadir and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqa would fight along with the Khazraj, while Banu An-Nadir and Qurayzah would fight along with the Aws.
>
> Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the **Tawrah** with them, and they knew their rights and dues.
>
> Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about

Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement the **Tawrah**. Consequently, Banu Qaynuqa would ransom their prisoners who were captured by the Aws, while Banu An-Nadir and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money.

During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allah reminded them of this when He said,

...أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ..

Then do you believe in a part of the Book and reject the rest!

This **Ayah** means, `Do you ransom them according to the rulings of the **Tawrah**, yet kill them while the **Tawrah** forbade you from killing them and from expelling them from their homes. The **Tawrah** also commanded that you should not aid the polytheists and those who associate with Allah in the worship against your brethren. You do all this to acquire the life of this world.'

I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Ayat.''

These noble **Ayat** criticized the Jews for implementing the **Tawrah** sometimes and defying it at other times, although they believed in the **Tawrah** and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the **Tawrah**.

Further, they should not be believed when it comes to the description of the Messenger of Allah, his coming, his expulsion from his land, and his **Hijrah**, and the rest of the information that the previous Prophets informed them about him, all of which they hid.

The Jews, may they suffer the curse of Allah, hid all of these facts among themselves, and this is why Allah said,

... فَمَا جَزَاء مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ...

Then what is the recompense of those who do so among you, except disgrace in the life of this world,

> because they defied Allah's Law and commandments.

... وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ ...

And on the Day of Resurrection they shall be consigned to the most grievous torment,

> as punishment for defying the Book of Allah that they had.

... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٨٥)

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَاةَ الدُّنْيَا بِالآَخِرَةِ ...

And Allah is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter,

> meaning, they prefer this life to the Hereafter.

Therefore,

... فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ ...

Their torment shall not be lightened,

> not even for an hour.

... وَلاَ هُمْ يُنصَرُونَ (٨٦)

Nor shall they be helped.

> and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ

2:87 And indeed, We gave Musa the Book and followed him up with a succession of Messengers.

وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَـتِ وَأَيَّدْنَـهُ بِرُوحِ الْقُدُسِ

And We gave `Isa, the son of Maryam, clear signs and supported him with Ruh-il-Qudus.

أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُم اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant! Some you disbelieved and some you killed.

The Arrogance of the Jews who denied and killed Their Prophets

Allah described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires.

Allah says;

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ ...

And indeed, We gave Musa the Book and followed him up with a succession of Messengers.

Allah mentioned that He gave Musa the Book, the **Tawrah**, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allah sent Messengers and Prophets after Musa who followed his law, as Allah stated,

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ

الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالأَحْبَارُ بِمَا اسْتُحْفِظُواْ مِن كِتَـبِ اللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَآءَ

> Verily, We did reveal the **Tawrah** (to Musa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the **Tawrah** after those Prophets), for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. (5:44)

This is why Allah said here, وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ (And **Qaffayna** him with Messengers).

As-Suddi said that Abu Malik said that;

> **Qaffayna** means, "Succeeded'',
>
> while others said, "Followed".
>
> Both meanings are plausible, since Allah said,
>
> ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى
>
> Then We sent Our Messengers in succession. (23:44)

... وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ...

And We gave `Isa, the son of Maryam, clear signs and supported him with **Ruh-il-Qudus**.

> Thereafter, **Allah** sent the last Prophet among the Children of Israel, `Isa the son of Mary, who was sent with some laws that differed with some in the **Tawrah**.
>
> This is why Allah also sent miracles to support `Isa. These included;

- bringing the dead back to life,

- forming the shape of birds from clay and blowing into them, after which they became living birds by Allah's leave,
- healing the sick and foretelling the Unseen, as Ibn Abbas stated.
- Allah also aided him with **Ruh Al-Qudus**, and that refers to Jibril.

All of these signs testified to the truthfulness of `Isa and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the **Tawrah**, as Allah said about `Isa,

وَلأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِأيَةٍ مِّن رَّبِّكُمْ

> And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. (3:50)

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them.

All of this occurred because the Prophets used to command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the **Tawrah** that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them.

Allah said,

... أَفَكُلَّمَا جَاءكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُمُ اسْتَكْبَرْتُمْ ...

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant!

Jibril is Ruh Al-Qudus

The proof that Jibril is the **Ruh Al-Qudus** is the statement of Ibn Mas`ud in explanation of this **Ayah**.

This is also the view of Ibn Abbas, Muhammad bin Ka`b, Ismail bin Khalid, As-Suddi, Ar-Rabi bin Anas, Atiyah Al-`Awfi and Qatadah.

Additionally, Allah said,

نَزَلَ بِهِ الرُّوحُ الأَمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

Which the trustworthy **Ruh** (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners. (26:193-194)

Al-Bukhari recorded Aishah saying that;

the Messenger of Allah erected a Minbar in the **Masjid** on which Hasan bin Thabit (the renowned poet) used to defend the Messenger of Allah (with his poems).

The Messenger of Allah said,

اللَّهُمَّ أَيِّدْ حَسَّانَ بِرُوحِ الْقُدُسِ كَمَا نَافَحَ عَنْ نَبِيِّك

O Allah! Aid Hasan with **Ruh Al-Qudus**, for he defended Your Prophet.

Abu Dawud recorded this **Hadith** in his **Sunan** as did At-Tirmidhi who graded it **Hasan Sahih**.

Further, Ibn Hibban recorded in his **Sahih** that Ibn Mas`ud said that the Prophet said,

إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَب

Ruh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have **Taqwa** of Allah and seek your sustenance in the most suitable way.

The Jews tried to kill the Prophet

Allah said,

... فَفَرِيقاً كَذَّبْتُمْ وَفَرِيقاً تَقْتُلُونَ (٨٧)

Some you disbelieved and some you kill.

Az-Zamakhshari commented on Allah's statement,

> "Allah did not say `killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic.''

During the illness that preceded his death, the Prophet said,

مَا زَالَتْ أَكْلَةُ خَيْبَرَ تُعَاوِدُنِي، فَهذَا أَوَانُ انْقِطَاعِ أَبْهَرِي

> I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khyber, until now, when it is the time that the aorta will be cut off (meaning when death is near).
>
> This **Hadith** was collected by Al-Bukhari and others

وَقَالُواْ قُلُوبُنَا غُلْفٌ

2:88 And they say, "Our hearts are Ghulf.''

بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ

Nay, Allah has cursed them for their disbelief, so little is that which they believe.

Allah says;

وَقَالُواْ قُلُوبُنَا غُلْفٌ ...

And they say, "Our hearts are Ghulf.''

Muhammad bin Ishaq reported that Ibn Abbas said that it,

> means, "Our hearts are screened.''

Mujahid also said that it means,

> "They are covered.''`

Ikrimah said,

> "There is a stamp on them.''

Abu Al-Aliyah said,

> "They do not comprehend.''

Mujahid and Qatadah said that;

Ibn Abbas read the **Ayah** in a way that means,

> "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muhammad) have.''
>
> This is the opinion of Ata and Ibn Abbas.

... بَل لَّعَنَهُمُ اللَّه بِكُفْرِهِمْ ...

Nay, Allah has cursed them for their disbelief,

> meaning, "Allah expelled them and deprived them of every type of righteousness.''

... فَقَلِيلاً مَّا يُؤْمِنُونَ (٨٨)

So little is that which they believe.

Qatadah said that the **Ayah** means,

> "Only a few of them believe.''

Allah's statement, وَقَالُواْ قُلُوبُنَا غُلْفٌ (And they say, "Our hearts are Ghulf.'') is similar to His statement,

وَقَالُوا قُلُوبُنَا فِى أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ

> And they say: "Our hearts are under coverings (screened) from that to which you invite us. (41:5).

This is why Allah said here, بَل لَّعَنَهُمُ اللَّه بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ (Nay, Allah has cursed them for their disbelief, so little is that which they believe),

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped,'' just as Allah said in Surah **An-Nisa**,

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

> And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say) - nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. (4:155)

There is a difference of opinion regarding the meaning of Allah's statement, فَقَلِيلاً مَّا يُؤْمِنُونَ (So little is that which they believe.) and His statement, فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً (So they believe not except a few), (4:155).

Some scholars said that;

- the **Ayat** indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allah's reward and punishment that Musa foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muhammad brought them.

Some scholars said that;

- the Jews did not actually believe in anything and that Allah said, فَقَلِيلاً مَّا يُؤْمِنُونَ (So little is that which they believe), meaning, they do not believe.

This meaning is similar to the Arabic expression, "Hardly have I seen anything like this,''

meaning, "I have never seen anything like this.''

وَلَمَّا جَآءَهُمْ كِتَـبٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُوا بِهِ

2:89 And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah) and the Injil (Gospel), although aforetime they had invoked Allah (for the coming of Muhammad) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it.

فَلَعْنَةُ اللَّهِ عَلَى الْكَـفِرِينَ

So let the curse of Allah be on the disbelievers.

The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent

Allah said,

وَلَمَّا جَاءهُمْ ...

And when there came to them,

meaning, the Jews,

... كِتَابٌ مِّنْ عِندِ اللّهِ ...

a Book from Allah,

meaning, the Qur'an that Allah sent down to Muhammad.

... مُصَدِّقٌ لِّمَا مَعَهُمْ ...

confirming what is with them,

meaning, the **Tawrah**.

Further, Allah said,

... وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ ...

although aforetime they had invoked Allah (for coming of Muhammad) in order to gain victory over those who disbelieved),

> meaning, before this Messenger came to them, they used to ask Allah to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of `Ad and Iram were exterminated.''

Also, Muhammad bin Ishaq narrated that Ibn Abbas said,

> "The Jews used to invoke Allah (for the coming of Muhammad) in order to gain victory over the Aws and Khazraj, before the Prophet was sent. When Allah sent him to the Arabs, they rejected him and denied what they used to say about him.
>
> Hence, Mu`adh bin Jabal and Bishr bin Al-Bara bin Ma`rur, from Bani Salamah, said to them, `O Jews! Fear Allah and embrace Islam. You used to invoke Allah for the coming of Muhammad when we were still disbelievers and you used to tell us that he would come and describe him to us.'
>
> Salam bin Mushkim from Bani An-Nadir replied, `He did not bring anything that we recognize. He is not the Prophet we told you about.'
>
> Allah then revealed this Ayah about their statement, وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ (And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the **Tawrah**) and the **Injil** (Gospel)).'''

Abu Al-Aliyah said,

> "The Jews used to ask Allah to send Muhammad so that they would gain victory over the Arab

disbelievers. They used to say, `O Allah! Send the Prophet that we read about - in the **Tawrah** - so that we can torment and kill the disbelievers alongside him.'

When Allah sent Muhammad and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allah.

Hence, Allah said,

... فَلَمَّا جَاءهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّه عَلَى الْكَافِرِينَ (٨٩)

Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers.''

بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُواْ بِمَآ أنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلُ اللَّهُ مِن فَضْلِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ

2:90 How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His grace unto whom He wills of His servants.

فَبَآءُو بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَـفِرِينَ عَذَابٌ مُّهِينٌ

So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

Allah said,

بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنْزَلَ اللّهُ بَغْياً ...

How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an),

Mujahid said that the **Ayah**, بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ (How bad is that for which they have sold their own selves), means

> "The Jews sold the truth for falsehood and hid the truth about Muhammad.''

As-Suddi said that the **Ayah**, بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ (How bad is that for which they have sold their own selves) means,

> "The Jews sold themselves.''
>
> meaning, what is worse is what they chose for themselves by disbelieving in what Allah revealed to Muhammad instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,
>
> ... أَن يُنَزِّلُ اللّهُ مِن فَضْلِهِ عَلَى مَن يَشَاء مِنْ عِبَادِهِ ...
>
> grudging that Allah should reveal of His grace unto whom He wills of His servants.''

There is no envy worse than this. Therefore,

... فَبَآؤُواْ بِغَضَبٍ عَلَى غَضَبٍ ...

So they have drawn on themselves wrath upon wrath.

Ibn Abbas commented on this **Ayah**,

> "Allah became angry with them because they ignored some of the **Tawrah** and disbelieved in the Prophet that He sent to them.''

I (Ibn Kathir) say that;

> the meaning of, بَآؤُواْ (And they drew on themselves) is that they deserved and acquired multiplied anger.

Also, Abu Al-Aliyah said,

> "Allah became angry with them, because of their disbelief in the **Injil** and `Isa and He became

angry with them again, because they disbelieved in Muhammad and the Qur'an.''

Similar was said by Ikrimah and Qatadah.

Allah said,

... وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٩٠)

And for the disbelievers, there is disgracing torment.

Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace and humiliation in this world and the Hereafter.

Similarly, Allah said,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!'' (40:60),

meaning, "Disgraced, degraded and humiliated.''

Imam Ahmad narrated that Amr bin Shu`ayb said that his father said that his grandfather said that the Prophet said,

يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصِّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ. بَوْلَسُ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ عُصَارَةِ أَهْلِ النَّارِ

The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in **Jahannam** called `**Bawlas**' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا

2:91 And when it is said to them (the Jews), "Believe in what Allah has sent down,'' they say, "We believe in what was sent down to us.''

وَيَكْفُرُونَ بِمَا وَرَآءَهُ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

And they disbelieve in that which came after it, while it is the truth confirming what is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ

Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers!''

وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَـٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَـٰلِمُونَ

2:92 And indeed Musa came to you with clear proofs, yet you worshipped the calf after he left, and you were Zalimun.

Although The Jews denied the Truth, They claimed to be Believers!

Allah said,

وَإِذَا قِيلَ لَهُمْ ...

And when it is said to them,

meaning, the Jews and the People of the Book,

... آمِنُواْ بِمَا أَنزَلَ اللّهُ ...

Believe in what Allah has sent down,

to Muhammad , believe in and follow him.

... قَالُواْ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا ...

They say, "We believe in what was sent down to us.''

meaning, it is enough for us to believe in what was revealed to us in the **Tawrah** and the **Injil**, and this is the path that we choose.

... وَيَكْفُرونَ بِمَا وَرَاءهُ ...

And they disbelieve in that which came after it.

... وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ ...

while it is the truth confirming what is with them.

meaning, while knowing that what was revealed to Muhammad.

الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ (it is the truth confirming what is with them),

This means that since what was sent to Muhammad conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them.

Similarly, Allah said,

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons. (2:146)

Allah said next,

... قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاء اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ (٩١)

"Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers!''

This means, "If your claim that you believe in what was revealed to you is true, then why did you kill the Prophets who came to you affirming the **Tawrah's** Law, although you knew they were true Prophets! You killed them simply out of transgression, stubbornness and injustice with Allah's Messengers. Therefore, you only follow your lusts, opinions and desires.''

Similarly, Allah said,

أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُم اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant! Some you disbelieved and some you killed. (2;87)

Also, As-Suddi said,

"In this **Ayah**, Allah chastised the People of the Book, قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاء اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ (Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers.''''

وَلَقَدْ جَاءكُم مُّوسَى بِالْبَيِّنَاتِ ...

And indeed Musa came to you with clear proofs,

meaning, with clear signs and clear proofs that he was the Messenger of Allah and that there is no deity worthy of worship except Allah.

The clear signs -or miracles- mentioned here are;

- the flood,
- the locusts,
- the lice,
- the frogs,
- the blood,
- the staff and
- the hand.

Musa's miracles also include;

- parting the sea,
- shading the Jews with clouds,
- the **manna** and quails,
- the gushing stone, etc.

... ثُمَّ اتَّخَذْتُمُ الْعِجْلَ ...

yet you worshipped the calf,

meaning, as a deity instead of Allah, during the time of Musa.

Allah's statement,

... مِن بَعْدِهِ ...

after he left,

after Musa went to Mount Tur to speak to Allah.

Similarly, Allah said,

وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ

And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). (7:148)

... وَأَنتُمْ ظَالِمُونَ (٩٢)

and you were **Zalimun**.

meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allah.

Similarly, Allah said,

وَلَمَّا سُقِطَ فِى أَيْدِيهِمْ وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ

And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.'' (7:149)

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَآ ءَاتَيْنَـكُم بِقُوَّةٍ وَاسْمَعُوا

2:93 And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word).''

قَالُوا سَمِعْنَا وَعَصَيْنَا

They said, "We have heard and disobeyed.''

وَأُشْرِبُوا فِى قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

And their hearts absorbed (the worship of) the calf because of their disbelief.

قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَـنُكُمْ إِن كُنتُم مُّؤْمِنِينَ

Say: "Worst indeed is that which your faith enjoins on you if you are believers.''

The Jews rebel after Allah took Their Covenant and raised the Mountain above Their Heads

Allah says;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُواْ

...

And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word).''

Allah reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount **Tur** above them so that they

would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards.

... قَالُواْ سَمِعْنَا وَعَصَيْنَا ...

They said, "We have heard and disobeyed.''

We have mentioned the Tafsir of this subject before.

... وَأُشْرِبُواْ فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ...

And their hearts absorbed (the worship of) the calf,

Abdur-Razzaq said that Ma`mar narrated that Qatadah said that it,

means, "They absorbed its love, until its love resided in their hearts.''

This is also the opinion of Abu Al-Aliyah and Ar-Rabi bin Anas.

Allah's statement,

... قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُّؤْمِنِينَ (٩٣)

Say: "Worst indeed is that which your faith enjoins on you if you are believers.''

means, "Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allah's **Ayat** and defying the Prophets. You also disbelieved in Muhammad, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allah's covenant, disbelieving in Allah's **Ayat** and worshipping the calf instead of Allah"

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الاٌّخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنْتُمْ صَـدِقِينَ

2:94 Say to (them): "If the abode of the Hereafter with Allah is indeed for you especially and not for others of mankind, then long for death if you are truthful.''

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمينَ

2:95 But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zalimin.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ

2:96 And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah.

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ

One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And Allah is Seer of what they do.

Calling the Jews to invoke Allah to destroy the Unjust Party

Muhammad bin Ishaq narrated that Ibn Abbas said,

"Allah said to His Prophet,

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الآَخِرَةُ عِندَ اللّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (٩٤)

Say to (them): "If the home of the Hereafter with Allah is indeed for you especially and not for others, of mankind, then long for death if you are truthful.''

> meaning, `Invoke Allah to bring death to the lying camp among the two (Muslims and Jews).'
>
> The Jews declined this offer by the Messenger of Allah.''

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمينَ (٩٥)

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the **Zalimin** (polytheists and wrongdoers).

> meaning, "Since they know that they recognize you, and yet disbelieve in you.''
>
> Had they wished death that day, no Jew would have remained alive on the face of the earth.

Moreover, Ad-Dahhak said that Ibn Abbas said that, فَتَمَنَّوُاْ الْمَوْتَ (Then long for death), means,

> "Invoke (Allah) for death.''

Also, Abdur-Razzaq narrated that Ikrimah said that Ibn Abbas commented, فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (Then long for death if you are truthful),

> "Had the Jews invoked Allah for death, they would have perished.''

Also, Ibn Abi Hatim recorded Sa`id bin Jubayr saying that Ibn Abbas said,

> "Had the Jews asked for death, one of them would have choked on his own saliva.''
>
> These statements have authentic chains of narration up to Ibn Abbas.

Further, Ibn Jarir said in his Tafsir,

"We were told that the Prophet said,

لَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا وَلَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهصلى الله عليه وسلّم لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا

Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allah's Messenger would have found no families or property had they returned to their homes.''

Similar to this **Ayah** is Allah's statement in Surah **Al-Jumuah**,

قُلْ يأَيُّهَا الَّذِينَ هَادُواْ إِن زَعمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

وَلاَ يَتَمَنَّونَهُ أَبَداً بِمَا قَدَّمَتْ أَيْديهِمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

قُلْ إِنَّ الْمَوْتَ الَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَـقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(Say (O Muhammad): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful. ''But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the **Zalimin**.

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah) the Knower of the unseen and the seen, and He will tell you what you used to do.'' (62:6-8)

So they claimed that they are Allah's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise.''

Therefore, they were called to invoke Allah to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allah called a delegation of Najran's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance.

Allah said,

> فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ
>
> Then whoever disputes with you concerning him (`Isa) after (all this) knowledge that has come to you (i.e. `Isa) being a servant of Allah, and having no share in divinity), say (O Muhammad): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie.'' (3:61)

When the Christians heard this challenge, some of them said to each other, "By Allah! If you do such with this Prophet, none of you will have an eye that blinks.''

This is when they resorted to peace and gave the **Jizyah** (tax) in disgrace. The Prophet accepted the **Jizyah** from them and sent Abu Ubaydah bin Al-Jarrah with them as a trustee.

Similar to this meaning is Allah's command to His Prophet to proclaim to the polytheists:

> قُلْ مَن كَانَ فِى الضَّلَـلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـنُ مَدّاً
>
> Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will prolong him (in it). (19:75)

meaning, "Whoever among us has deviated, may Allah increase and prolong his deviation.''

We will mention this subject later, Allah willing.

The **Mubahalah** (invocation to Allah to destroy the liars) was called a `wish' here, because every just person wishes that Allah destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to.

Also, the **Mubahalah** involves invoking Allah for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

Disbelievers wish They could live longer

This is why Allah said next,

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمينَ

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ ...

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the **Zalimin**. And verily, you will find them (the Jews) the greediest of mankind for life.

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allah is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

... وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ...

and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years.

... وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ ...

But the grant of such life will not save him even a little from (due) punishment.

Muhammad bin Ishaq narrated that Ibn Abbas commented,

> "Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth.''

Also, Abdur-Rahman bin Zayd bin Aslam said,

> "The Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblis - Satan - long life did not benefit him, due to being a disbeliever.''

... وَاللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٩٦)

And Allah is Seer of what they do.

> meaning, "Allah knows what His servants are doing, whether good or evil, and will compensate each of them accordingly.''

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

2:97 Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers.

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَـئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَـلَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَـفِرِينَ

2:98 "Whoever is an enemy to Allah, His Angels, His Messengers, Jibril and Mika'il, then verily, Allah is an enemy to the disbelievers.''

The Jews are the Enemies of Jibril

Allah said,

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (٩٧)

Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the **Tawrah** and the **Injil**) and guidance and glad tidings for the believers.

Imam Abu Jafar bin Jarir At-Tabari said,

"The scholars of **Tafsir** agree that this **Ayah** (2: 97-98) was revealed in response to the Jews who claimed that Jibril (Gabriel) is an enemy of the Jews and that Mikhail (Michael) is their friend.''

Al-Bukhari said,

"Allah said, مَن كَانَ عَدُوًّا لِّجِبْرِيلَ (Whoever is an enemy of Jibril (let him die in his fury)).

Ikrimah said,

"**Jibr**, **Mik** and **Israf** all mean, worshipper, while **il** means, Allah.''

Anas bin Malik said,

"When Abdullah bin Salam heard of the arrival of the Prophet in Al-Madinah, he was working on his land. He came to the Prophet and said, `I am

going to ask you about three things which nobody knows except a Prophet.

- What will be the first portent of the Hour?
- What will be the first meal taken by the people of Paradise?
- Why does a child resemble its father, and why does it resemble its maternal uncle?'

Allah's Messenger said, (Jibril has just told me the answers).

Abdullah said, `He (i.e. Jibril), among all the angels, is the enemy of the Jews.'

Allah's Messenger recited the **Ayah**, قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart).

Allah's Messenger then said,

- The first portent of the Hour will be a fire that will bring together the people from the east to the west;
- the first meal of the people of Paradise will be the caudate lobe of the liver of fish.
- As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.

On that Abdullah bin Salam said, `I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah.'

Abdullah bin Salam further said, `O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they will tell a lie about me.'

The Jews came to Allah's Messenger, and Abdullah went inside the house. Allah's Messenger asked (the Jews), `What kind of man is Abdullah bin Salam?'

They replied, `He is the best among us, the son of the best among us, our master and the son of our master.'

Allah's Messenger said, What do you think if he would embrace Islam?

The Jews said, `May Allah save him from it.'

Then Abdullah bin Salam came out in front of them saying, `I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.'

Thereupon they said, `He is the evilest among us, and the son of the evilest among us.' And they continued talking badly about him.

Ibn Salam said, `This is what I feared, O Messenger of Allah!'''

Only Al-Bukhari recorded this **Hadith** with this chain of narration.

Al-Bukhari and Muslim recorded this **Hadith** from Anas using another chain of narration.

Some people say that;

`**il**' means worshipper while whatever word that is added to it becomes Allah's Name, because `**il**' is a constant in such conjunction.

This is similar to the names Abdullah, Abdur-Rahman, Abdul-Malik, Abdul-Quddus, Abdus-Salam, Abdul-Kafi, Abdul-Jalil, and so forth.

Hence, `**Abd**' is constant in these compound names, while the remainder differs from name to name.

This is the same case with Jibril, Mikhail, Azra'il, Israfil, and so forth.

Allah knows best.

Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allah commanded,

قُلْ ...

Say (O Muhammad):

... مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللّهِ ...

Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,

meaning, whoever becomes an enemy of Jibril, let him know that he is **Ruh Al-Qudus** who brought down the Glorious **Dhikr** (Qur'an) to your heart from Allah by His leave. Hence, he is a messenger from Allah. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies.

Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers.

Similarly, Allah said,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللَّهِ وَرُسُلِهِ وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying,

"We believe in some but reject others.'' (4:150)

Allah decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same with those who take Jibril as an enemy, because Jibril did not choose missions on his own, but by the command of his Lord,

وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ

And we (angels) descend not except by the command of your Lord. (19: 64)

and,

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

نَزَلَ بِهِ الرُّوحُ الأٌّمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

And truly, this (the Qur'an) is a revelation from the Lord of all that exists. Which the trustworthy **Ruh** (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners. (26:192-194).

Al-Bukhari reported that Abu Hurayrah said that the Messenger of Allah said,

مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْب

Allah said, `Whoever takes a friend of Mine as an enemy, will have started a war with Me.

Therefore, Allah became angry with those who took Jibril as an enemy. Allah said, **مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ** (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,

confirming what came before it) meaning, the previous Books,

وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (and guidance and glad tidings for the believers) meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers.

Similarly, Allah said,

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ

Say: "It is for those who believe a guide and a healing.'' (41:44)

and,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And We send down of the Qur'an that which is a healing and a mercy to those who believe. (17:82)

Allah then said,

مَن كَانَ عَدُوًّا لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ ...

Whoever is an enemy to Allah, His Angels, His Messengers,

Allah stated that whoever takes Him, His angels and messengers as enemies, then...Allah's messengers include angels and men, for Allah said,

اللَّهُ يَصْطَفِى مِنَ الْمَلَـئِكَةِ رُسُلاً وَمِنَ النَّاسِ

Allah chooses Messengers from angels and from men. (22:75)

Allah said,

... وَجِبْرِيلَ وَمِيكَالَ ...

Jibril (Gabriel) and Mikhail (Michael).

Allah mentioned Jibril and Mikhail specifically - although they are included among the angels who were messengers - only because this **Ayah** was meant to support Jibril the emissary between Allah and His Prophets.

Allah also mentioned Mikhail here, because the Jews claimed that Jibril was their enemy and Mikhail was their friend.

Allah informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allah.

We should state here that Mikhail sometimes descended to some of Allah's Prophets, although to a lesser extent than Jibril, because this was primarily Jibril's task, and Israfil is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment.

It is recorded in the **Sahih** that whenever the Messenger of Allah would wake up at night, he would supplicate,

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيم

O Allah, Lord of Jibril, Mikhail and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.

Allah's statement,

... فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ (٩٨)

then verily, Allah is an enemy to the disbelievers.

informed the disbelievers that whoever takes a friend of Allah as an enemy, then he has taken

Allah as an enemy, and whoever treats Allah as an enemy, then he shall be Allah's enemy.

Indeed, whoever is an enemy of Allah then he will lose in this life and the Hereafter, as stated earlier;

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْمُحَارَبَةِ

Whoever takes a friend of Mine as an enemy, I shall wage war on him.

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَـتٍ بَيِّنَـتٍ وَمَا يَكْفُرُ بِهَآ إِلاَّ الْفَـسِقُونَ

2:99 And indeed We have sent down to you manifest Ayat and none disbelieve in them but Fasiqun (those who rebel against Allah's command).

أَوَكُلَّمَا عَـهَدُواْ عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُم

2:100 Is it not (the case) that every time they make a covenant, some party among them throw it aside!

بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ

Nay! (the truth is:) most of them believe not.

وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُواْ الْكِتَـبَ كِتَـبَ اللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّـهُمْ لاَ يَعْلَمُونَ

2:101 And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

وَاتَّبَعُوا۟ مَا تَتْلُوا۟ الشَّيَـٰطِينُ عَلَى مُلْكِ سُلَيْمَـٰنَ

2:102 They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Suleiman (Solomon).

وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ الشَّيَاطِينَ كَفَرُوا۟ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَآ أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ

Suleiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut,

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ

but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).''

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللَّهِ

And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's leave.

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ

And they learn that which harms them and profits them not.

وَلَقَدْ عَلِمُوا۟ لَمَنِ اشْتَرَاهُ مَا لَهُ فِى الاٌّخِرَةِ مِنْ خَلَـٰقٍ وَلَبِئْسَ مَا شَرَوْا۟ بِهِ أَنفُسَهُمْ لَوْ كَانُوا۟ يَعْلَمُونَ

And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَاتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا۟ يَعْلَمُونَ

2:103 And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

Proofs of Muhammad's Prophethood

Allah says;

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلاَّ الْفَاسِقُونَ (٩٩)

And indeed We have sent down to you manifest **Ayat** and none disbelieve in them but **Fasiqun** (those who rebel against Allah's command).

Imam Abu Jafar bin Jarir said that Allah's statement, وَلَقَدْ أَنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ (And indeed We have sent down to you manifest Ayat) means,

> "We have sent to you, O Muhammad, clear signs that testify to your prophethood.''

These **Ayat** are contained in the Book of Allah (Qur'an) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations.

The Book of Allah also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the **Tawrah**. Since Allah mentioned all of this in His Book revealed to His Prophet Muhammad, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression.

Further human instict testifies to the truth that Muhammad was sent with and the clear signs that he brought which he did not learn or acquire from mankind.

Ad-Dahhak said that Ibn Abbas said that, وَلَقَدْ أَنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ (And indeed We have sent down to you manifest **Ayat**) means,

> "You recite and convey this Book to them day and night, although you are an **Ummi** (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allah stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew.''

The Jews break Their Covenants

When the Messenger of Allah was sent and Allah reminded the Jews of the covenant that they had with Him, especially concerning Muhammad, Malik bin As-Sayf said,

"By Allah! Allah never made a covenant with us about Muhammad, nor did He take a pledge from us at all.''

Allah then revealed,

أَوَكُلَّمَا عَاهَدُواْ عَهْداً نَّبَذَهُ فَرِيقٌ مِّنْهُم ...

Is it not (the case) that every time they make a covenant, some party among them throw it aside.

... بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ (١٠٠)

Nay! (the truth is: most of them believe not!

Al-Hasan Al-Basri said that Allah's statement means,

> "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow.''

The Jews abandoned the Book of Allah and practiced Magic

Allah tells,

وَلَمَّا جَاءهُمْ رَسُولٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ كِتَابَ اللّهِ وَرَاء ظُهُورِهِمْ كَأَنَّهُمْ لاَ يَعْلَمُونَ (١٠١)

And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them, a

party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

As-Suddi commented on, وَلَمَّا جَاءهُمْ رَسُولٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ (And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them),

> "When Muhammad came to them, they wanted to contradict and dispute with him using the **Tawrah**. However, the **Tawrah** and the Qur'an affirmed each other. So the Jews gave up on using the Torah, and took to the Book of **Asaf**, and the magic of Harut and Marut, which indeed did not conform to the Qur'an.
>
> Hence Allah's statement, كَأَنَّهُمْ لاَ يَعْلَمُونَ (As if they did not know!).''

Also, Qatadah said that Allah's statement, كَأَنَّهُمْ لاَ يَعْلَمُونَ (As if they did not know!) means,

> "They knew the truth but abandoned it, hid it and denied the fact that they even had it.''

Magic existed before Suleiman (Solomon)

Allah tells;

وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ ...

> They followed what the **Shayatin** (devils) gave out (falsely of the magic) in the lifetime of Suleiman (Solomon). Suleiman did not disbelieve, but the **Shayatin** (devils) disbelieved, teaching men magic,

As-Suddi said that Allah's statement, وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ (They followed what the **Shayatin** (devils) gave out (falsely of the magic) in the lifetime of Suleiman) means,

> "`During the time of Prophet Suleiman.'

Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters.

They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true.

When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the Jinns know matters of the Unseen.

When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned.

Solomon said, `I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.'

When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, `Should I lead you to a treasure that you will never be able to use up?'

They said. `Yes.'

He said, `Dig under this throne,' and he went with them and showed them Solomon's throne.

They said to him, `Come closer.'

He said, `No. I will wait for you here, and if you do not find the treasure then kill me.'

They dug and found the buried books, and Satan said to them, `Solomon only controlled the humans, devils and birds with this magic.'

Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muhammad came, they disputed with him relying on these books. Hence Allah's statement, وَمَا كَفَرَ سُلَيْمَانُ وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ (Suleiman did not disbelieve, but the **Shayatin** (devils) disbelieved).

The Story of Harut and Marut, and the Explanation that They were Angels

Allah said,

... وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ...

And such things that came down at Babylon to the two angels, Harut and Marut,

There is a difference of opinion regarding this story.

It was said that Al-Qurtubi stated that;

> this **Ayah** denies that anything was sent down to the two angels, he then referred to the **Ayah**, وَمَا كَفَرَ سُلَيْمَانُ (Suleiman did not disbelieve) saying, "The negation applies in both cases.
>
> Allah then said, وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ (But the **Shayatin** (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels).
>
> The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allah refuted this false claim.''

Also, Ibn Jarir reported, that Al-Awfi said that Ibn Abbas said about Allah's statement, وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ (And such things that came down at Babylon to the two angels),

> "Allah did not send magic down.''

Also, Ibn Jarir narrated that Ar-Rabi bin Anas said about, وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ (And such things that came down to the two angels),

"Allah did not send magic down to the them.''

Ibn Jarir commented,

"This is the correct explanation for this **Ayah**, وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ (They followed what the **Shayatin** (devils) gave out (falsely) in the lifetime of Suleiman) meaning, magic.

However, neither did Solomon disbelieve nor did Allah send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Harut and Marut.''

Ibn Jarir continued;

"If someone asks about explaining this **Ayah** in this manner, we say that, وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ (They followed what the **Shayatin** (devils) gave out (falsely) in the lifetime of Suleiman) means, magic.

Solomon neither disbelieved nor did Allah send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Harut and Marut, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allah sent magic by the words of Gabriel and Michael to Solomon, son of David.

Allah denied this false claim and stated to His Prophet Muhammad that Gabriel and Michael were not sent with magic.

Allah also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Harut and Marut. Hence, Harut and Marut were two ordinary men (not angels or Gabriel or Michael).''

These were the words of At-Tabari, and this explanation is not plausible.

Many among the **Salaf**, said that;

Harut and Marut were angels who came down from heaven to earth and did what they did as the **Ayah** stated.

To conform this opinion with the fact that the angels are immune from error, we say that Allah had eternal knowledge what these angels would do, just as He had eternal knowledge that Iblis would do as he did, while Allah refered to him being among the angels, وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (And (remember) when We said to the angels: "Prostrate yourselves before Adam.'' And they prostrated except Iblis (Satan), he refused), (20:116), and so forth.

However, what Harut and Marut did was less evil than what Iblis, may Allah curse him, did.

Al-Qurtubi reported this opinion from Ali, Ibn Mas\`ud, Ibn Abbas, Ibn Umar, Ka\`b Al-Ahbar, As-Suddi and Al-Kalbi.

Learning Magic is Kufr

Allah said,

... وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ ...

But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).

Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that Qays bin Abbad said that Ibn Abbas said,

"When someone came to the angels to learn magic, they would discourage him and say to him, \`We are only a test, so do not fall into disbelief.'

They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief.

When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic.

When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, `O my sorrow! Woe unto me! What should I do.''

Al-Hasan Al-Basri said that this **Ayah** means,

"The angels were sent with magic, so that the people whom Allah willed would be tried and tested. Allah made them promise that they would not teach anyone until first proclaiming, `We are a test for you, do not fall into disbelief.'''

It was recorded by Ibn Abi Hatim.

Also, Qatadah said,

"Allah took their covenant to not teach anyone magic until they said, `We are a test. Therefore, do not fall in disbelief.'''

Also, As-Suddi said,

"When a man would come to the two angels they would advise him, `Do not fall into disbelief. We are a test. '

When the man would ignore their advice, they would say, `Go to that pile of ashes and urinate on it.'

When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke

would descend and enter his ears and the rest of his body, and this is Allah's anger. When he told the angels what happened, they would teach him magic.

So Allah's statement, **وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ** (But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).

Sunayd said that Hajjaj said that Ibn Jurayj commented on this **Ayah** (2:102),

"No one dares practice magic except a disbeliever. As for the **Fitnah**, it involves trials and freedom of choice.''

The scholars who stated that learning magic is disbelief relied on this **Ayah** for evidence. They also mentioned the **Hadith** that Abu Bakr Al-Bazzar recorded from Abdullah, which states,

مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍصلى الله عليه وسلّم

Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allah revealed to Muhammad.

This **Hadith** has an authentic chain of narration and there are other **Hadiths** which support it.

Causing a Separation between the Spouses is One of the Effects of Magic

Allah said,

... فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ...

And from these (angels) people learn that by which they cause separation between man and his wife,

This means, "The people learned magic from Harut and Marut and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work.''

Muslim recorded that Jabir bin Abdullah said that the Messenger of Allah said,

إِنَّ الشَّيْطَانَ لَيَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ عِنْدَهُ فِتْنَةً

وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ كَذَا وَكَذَا،

فَيَقُولُ إِبْلِيسُ: لَا وَاللهِ مَا صَنَعْتَ شَيْئًا،

وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ،

قَالَ: فَيُقَرِّبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نِعْمَ أَنْتَ

Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most **Fitnah**.

One of them (a devil) would come to him and would say, `I kept inciting so-and-so, until he said such and such words.'

Iblis says, `No, by Allah, you have not done much.'

Another devil would come to him and would say, `I kept inciting so-and-so, until I separated between him and his wife.'

Satan would draw him closer and embrace him, saying, `Yes, you did well.'

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

Allah's Appointed Term supercedes Everything

Allah said,

... وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللّهِ ...

But they could not thus harm anyone except by Allah's leave.

Sufyan Ath-Thawri commented,

"Except by Allah's appointed term.''

Further, Al-Hasan Al-Basri said that,

"Allah allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allah's leave.''

Allah's statement,

... وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ ...

And they learn that which harms them and profits them not.

means, it harms their religion and does not have a benefit compared to its harm.

... وَلَقَدْ عَلِمُواْ لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ ...

And indeed they knew that the buyers of it (magic) would have no (**Khalaq**) share in the Hereafter.

meaning, "The Jews who preferred magic over following the Messenger of Allah knew that those who commit the same error shall have no **Khalaq** in the Hereafter.''

Ibn Abbas, Mujahid and As-Suddi stated that;

`no **Khalaq**' means, `no share.'

Allah then said,

...وَلَبِئْسَ مَا شَرَوْاْ بِهِ أَنفُسَهُمْ لَوْ كَانُواْ يَعْلَمُونَ (١٠٢)

وَلَوْ أَنَّهُمْ آمَنُواْ واتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّه خَيْرٌ لَّوْ كَانُواْ يَعْلَمُونَ (١٠٣)

And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

Allah stated, وَلَبِئْسَ (And how bad) meaning,

> what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the advice.
>
> وَلَوْ أَنَّهُمْ آمَنُواْ واتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّه خَيْرٌ
>
> And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord,
>
> > meaning, "Had they believed in Allah and His Messenger and avoided the prohibitions, then Allah's reward for these good deeds would have been better for them than what they chose and preferred for themselves.''
> >
> > Similarly, Allah said,
> >
> > وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـلِحاً وَلاَ يُلَقَّاهَآ إِلاَّ الصَّـبِرُونَ
> >
> > But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except **As-Sabirun** (the patient in following the truth).'' (28:80)

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَقُولُواْ رَعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ

2:104 O you who believe! Say not (to the Messenger) Ra`ina but say Unzurna (make us understand) and hear.

وَلِلكَـفِرِينَ عَذَابٌ أَلِيمٌ

And for the disbelievers there is a painful torment.

مَّا يَوَدُّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ وَلاَ الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ

2:105 Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters) like that there should be sent down unto you any good from your Lord.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty.

Manners in Speech

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُوا وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ (١٠٤)

O you who believe! Say not (to the Messenger) **Ra`ina** but say **Unzurna** (make us understand) and hear. And for the disbelievers there is a painful torment. (2:104)

Allah forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allah's curse be upon them.

When they wanted to say, `hear us,' they would use the word **Ra`ina**, which is an insult (in Hebrew, but means `hear us' in Arabic).

Allah said,

> مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَعِنَا لَيّاً بِأَلْسِنَتِهِمْ وَطَعْناً فِى الدِّينِ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْراً لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً
>
> Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad) and disobey,'' and "Hear and let you (O Muhammad) hear nothing.''
>
> And **Ra`ina** with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey,'' and "Do make us understand,'' it would have been better for them, and more proper; but Allah cursed them for their disbelief, so they believe not except a few. (4:46)

Also, the **Hadiths** stated that;

> when they would greet Muslims, they would say, `**As-Samu alaykum**,' meaning, `death be to you'. This is why we were commanded to answer them by saying, `**Wa alaykum**,' meaning, `and to you too', then our supplication against them shall be answered, rather than theirs against us.
>
> Allah forbade the believers from imitating the disbelievers in tongue or deed.
>
> Allah said,
>
> يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ
>
> O you who believe! Say not (to the Messenger) **Ra`ina** but say **Unzurna** (make us understand)

and hear. And for the disbelievers there is a painful torment.

Also, Imam Ahmad narrated that Ibn Umar said that the Messenger of Allah said,

بُعِثْتُ بَيْنَ يَدَي السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَاللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَتِ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

I was sent with the sword just before the Last Hour, so that Allah is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and whoever imitates a people, he is one of them.

Abu Dawud narrated that the Prophet said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

Whoever imitates a people is one of them.

These **Hadiths** indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Ad-Dahhak said that Ibn Abbas commented on the **Ayah**, لاَ تَقُولُواْ رَاعِنَا (Say not (to the Messenger) **Ra`ina**),

"They used to say to the Prophet, **Ar`ina samak** (which is an insult).''

Ibn Abu Hatim said that it was reported that Abu Al-Aliyah, Abu Malik, Ar-Rabi bin Anas, Atiyah Al-Awfi and Qatadah said similarly.

Further, Mujahid said,

"`Do not say **Ra`ina**' means, `Do not dispute'.''

Mujahid said in another narration,

"Do not say, `We hear from you, and you hear from us.'"

Also, Ata'said,

"Do not say, رَاعِنَا (**Ra`ina**), which was a dialect that the **Ansar** used and which was forbidden from use by Allah.''

Also, As-Suddi said,

"Rifaah bin Zayd, a Jewish man from the tribe of Qaynuqa, used to come to the Prophet and say to him, `Hear, **Ghayr Musma'in** (let you hear nothing).'

The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, `Hear, let you hear nothing,' and so on, as mentioned in Surah **An-Nisa**.''

Thereafter, Allah forbade the believers from uttering the word **Ra`ina**.''

Abdur-Rahman bin Zayd bin Aslam also said similarly.

The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allah said next,

مَّا يَوَدُّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَابِ وَلاَ الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ...

Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor **Al-Mushrikin** (the idolaters), like that there should be sent down unto you any good from your Lord.

Allah described the deep enmity that the disbelieving polytheists and People of the

Scripture, whom Allah warned against imitating, have against the believers, so that Muslims should sever all friendship with them.

Also, Allah mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muhammad.

Allah said,

... وَاللّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاء وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ (١٠٥)

But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty. (2:105)

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا

2:106 Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsiha (cause to be forgotten), We bring a better one or similar to it.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Know you not that Allah is Able to do all things

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

2:107 Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth! And besides Allah you have neither any Wali (protector or guardian) nor any helper.

The Meaning of Naskh

Ayah says;

مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ...

Whatever a verse (revelation) do **Nansakh** (We abrogate) or **Nunsiha** (cause to be forgotten), We bring a better one or similar to it.

Ibn Abi Talhah said that Ibn Abbas said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "Whatever an **Ayah** We abrogate.''

Also, Ibn Jurayj said that Mujahid said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "Whatever an **Ayah** We erase.''

Also, Ibn Abi Najih said that Mujahid said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "We keep the words, but change the meaning.''
>
> He related these words to the companions of Abdullah bin Mas`ud.
>
> Ibn Abi Hatim said that similar statements were mentioned by Abu Al-Aliyah and Muhammad bin Ka`b Al-Qurazi.

Also As-Suddi said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "We erase it.''

Further, Ibn Abi Hatim said that it means,

> "Erase and raise it, such as erasing the following wordings (from the Qur'an), `The married adulterer and the married adulteress: stone them to death,' and, `If the son of Adam had two valleys of gold, he would seek a third.'''

Ibn Jarir stated that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "Whatever ruling we repeal in an **Ayah** by making the allowed unlawful and the unlawful allowed.''

The **Nasakh** only occurs with commandments, prohibitions, permissions, and so forth.

As for stories, they do not undergo **Nasakh**.

The word, `**Nasakh**' literally means, `to copy a book'.

The meaning of **Nasakh** in the case of commandments is removing the commandment and replacing it by another. And whether the **Nasakh** involves the wordings, the ruling or both, it is still called **Nasakh**.

Allah said next,

... أَوْ نُنسِهَا ...

or **Nunsiha** (cause it to be forgotten).

Ali bin Abi Talhah said that Ibn Abbas said that, مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا (Whatever a verse (revelation) do **Nansakh** or **Nunsiha**) means,

> "Whatever **Ayah** We repeal or uphold without change.''

Also, Mujahid said that the companions of Ibn Mas`ud (who read this word **Nansa'ha**) said that it means,

> "We uphold its wording and change its ruling.''

Further, Ubayd bin Umayr, Mujahid and Ata said, `**Nansa'ha**' means,

> "We delay it (i.e., do not abrogate it).''

Further, Atiyah Al-Awfi said that the **Ayah** means,

> "We delay repealing it.''
>
> This is the same Tafsir provided by As-Suddi and Ar-Rabi bin Anas.

Abdur-Razzaq said that Ma`mar said that Qatadah said about Allah's statement, مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا (Whatever a verse (revelation) do We abrogate or cause to be forgotten),

"Allah made His Prophet forget what He willed and He abrogated what He will.''

Allah's said,

... نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ...

We bring a better one or similar to it,

better, relates to the benefit provided for the one it addresses,

as reported from Ali bin Abi Talhah that Ibn Abbas said, **نَأْتِ بِخَيْرٍ مِّنْهَا** (We bring a better one) means,

"We bring forth a more beneficial ruling, that is also easier for you.''

Also, As-Suddi said that, **نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا** (We bring a better one or similar to it) means,

"We bring forth a better **Ayah**, or similar to that which was repealed.''

Qatadah also said that, **نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا** (We bring a better one or similar to it) means,

"We replace it by an **Ayah** more facilitating, permitting, commanding, or prohibiting.''

Naskh occurs even though the Jews deny it

Allah said,

... أَلَمْ تَعْلَمْ أَنَّ اللّهَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ (١٠٦)

أَلَمْ تَعْلَمْ أَنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (١٠٧)

Know you not that Allah is Able to do all things!

Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth! And besides Allah you have neither any **Wali** (protector or guardian) nor any helper.

Allah directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills.

He also brings success to whom He wills and failure to whom He wills.

He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned.

He tests His servants and their obedience to His Messengers by the **Naskh**. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allah here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that **Naskh** does not occur, may Allah curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that **Naskh** does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that **Naskh** occurred.

Imam Abu Jafar bin Jarir said,

> "The **Ayah** means, `Do you not know, O Muhammad, that I alone own the heavens and the earth and that I decide whatever I will in them I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.''
>
> Ibn Jarir then said,

"Although Allah directed His statement indicating His greatness towards His Prophet, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo **Naskh**.

The Jews also denied the Prophethood of Jesus and Muhammad, because of their dislike for what they brought from Allah, such as changing some rulings of the Torah, as Allah commanded. Allah thus proclaimed to the Jews that He owns the heavens and earth and also all authority in them.

Further, the subjects in Allah's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allah has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills.''

I (Ibn Kathir) say that;

the Jews' dismissal of the occurrence of the **Naskh** is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a **Naskh** in Allah's commandments, for He decides what He wills, just as He does what He wills. Further, **Naskh** occurred in previous Books and Law. For instance,

- Allah allowed Adam to marry his daughters to his sons and then later forbade this practice.
- Allah also allowed Nuh to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods.
- Further, marrying two sisters to one man was allowed for Israel and his children, but Allah prohibited this practice later in the Torah.
- Allah commanded Abraham to slaughter his son, then repealed that command before it was implemented.

- Also, Allah commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated.

There are many other instances that the Jews admit have occurred, yet they ignore them.

Also, it is a well-known fact that their Books foretold about Muhammad and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muhammad and that no good deed would be accepted from them, unless it conformed to Muhammad's Law. The Prophet brought another Book, - the Qur'an -, which is the last revelation from Allah.

أَمْ تُرِيدُونَ أَن تَسْـَلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَـنِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ

2:108 Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

The Prohibition of Unnecessary Questions

Allah said;

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ ...

Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

In this **Ayah**, Allah forbade the believers from asking the Prophet numerous questions about matters that did not occur yet.

Similarly, Allah said,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُواْ عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبْدَ لَكُمْ

O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. (5:101)

This **Ayah** means,

"If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions.''

This is why the **Sahih** narrated,

إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِه

The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.

This is why when the Messenger of Allah was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allah did not like such questions. Later on, Allah revealed the ruling of **Mula`anah** (Refer to 24:6-9 in the Qur'an).

The Two **Sahihs** recorded that Al-Mughirah bin Shu`bah said that;

the Messenger of Allah "Forbade saying, `It was said' and `He said,' and wasting money and asking many questions.''

Muslim recorded that the Prophet said,

ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوه

Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.

The Prophet only said this after he told the Companions that Allah has ordered them to perform **Hajj**. A man asked, "Every year, O Messenger of Allah?''

The Prophet did not answer him, but he repeated his question three times.

Then the Prophet said,

لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا اسْتَطَعْتُم

No. Had I said yes, it would have been ordained, and you would not have been able to implement it.

This is why Anas bin Malik said,

"We were forbidden from asking the Messenger of Allah about things. So we were delighted when a Bedouin man would come and ask him while we listened.''

Muhammad bin Ishaq said that Muhammad bin Abi Muhammad told him that Ikrimah or Sa`id said that Ibn Abbas said that Rafi bin Huraymilah or Wahb bin Zayd said,

"O Muhammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you.'' Allah sent down the answer to this challenge,

أَمْ تُرِيدُونَ أَن تَسْأَلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَانِ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

> Or do you want to ask your Messenger (Muhammad) as Musa was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

Allah criticized those who ask the Messenger of Allah about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Musa out of stubbornness, rejection and rebellion.

Allah said,

... وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَانِ ...

And he who changes faith for disbelief,

> meaning, whoever prefers disbelief to faith.

... فَقَدْ ضَلَّ سَوَاء السَّبِيلِ (١٠٨)

verily, he has gone astray from the right way.

> meaning, he has strayed from the straight path, to the path of ignorance and misguidance.
>
> This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allah said,
>
> أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ
>
> Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction Hell, in which they will burn and what an evil place to settle in! (14:28-29)
>
> Abu Al-Aliyah commented,
>
> > "They exchanged comfort for hardship."

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يَرُدُّونَكُم مِن بَعْدِ إِيمَـنِكُمْ كُفَّاراً حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَـهُمُ الْحَقُّ

2:109 Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them.

فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِىَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.

وَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ وَمَا تُقَدِّمُواْ لأَنْفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

2:110 And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is the Seer of what you do.

The Prohibition of following the Ways of the People of the Book

Allah says;

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ ...

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed,

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly

harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet.

Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the **Zakah** and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hatim recorded that Abdullah bin Ka`b bin Malik said that;

> Ka`b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet in his poems, so Allah revealed, وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم (Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..) regarding his matter.

Also, Ad-Dahhak said that Ibn Abbas said,

> "An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the **Ayat** of Allah. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allah said,
>
> ... كُفَّاراً حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ...
>
> out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them.
>
> Allah said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet. Thus Allah criticized, chastised and denounced them.''

Allah legislated the characteristics that His Prophet and the believers should adhere to: belief, faith and

accepting what Allah revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabi bin Anas said that, مِّنْ عِندِ أنفُسِهِم (from their own selves) means,

"of their making.''

Also, Abu Al-Aliyah said that, مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ (even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them) means,

"After it became clear that Muhammad is the Messenger of Allah whom they find written of in the Torah and the **Injil**. They denied him in disbelief and transgression because he was not one of them.''

Qatadah and Ar-Rabi bin Anas said similarly.

Allah said,

... فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ ...

But forgive and overlook, till Allah brings His command.

this is similar to His saying;

وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيراً

And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah. (3: 186)

Ali bin Abi Talhah said that Ibn Abbas said that,

"Allah's statement, فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ (But forgive and overlook, till Allah brings His command.) was abrogated by the **Ayah**, فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ (Then kill the **Mushrikin** wherever you find them), (9:5), and,

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ

Fight against those who believe not in Allah, nor in the Last Day) (9:29) until, وَهُمْ صَاغِرُونَ (And feel themselves subdued), (9:29).

Allah's pardon for the disbelievers was repealed.''

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and As-Suddi said similarly:

It was abrogated by the **Ayah** of the sword," (Mentioned above). The **Ayah**, حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ (till Allah brings His command.) gives further support for this view.

Ibn Abi Hatim recorded Usamah bin Zayd saying that;

the Messenger of Allah and his Companions used to forgive the disbelievers and the People of the Book, just as Allah commanded in His statement,

... فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٠٩)

But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.

The Messenger of Allah used to forgive them and was patient with them as Allah ordered him, until Allah allowed fighting them. Then Allah destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.

The chain of narration for this text is **Sahih**, but I did not see its wordings in the six collections of **Hadith**, although the basis of it is in the Two **Sahihs**, narrated from Usamah bin Zayd.

The Encouragement to perform Good Deeds

Allah said,

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَمَا تُقَدِّمُواْ لأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللّهِ ...

And perform the **Salah** and give the **Zakah**, and whatever of good you send forth for yourselves before you, you shall find it with Allah.

> Allah encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying **Zakah**. This way, they will gain Allah's aid in this life and on a Day when the witnesses testify,
>
> يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ
>
> The Day when their excuses will be of no profit to the **Zalimin** (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). (40:52)

This is why Allah said,

... إِنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٠)

Certainly, Allah sees what you do.

> meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allah will award each according to what he or she deserves based on their deeds.

وَقَالُواْ لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُودًا أَوْ نَصَـرَى تِلْكَ أَمَانِيُّهُمْ

2:111 And they say, "None shall enter Paradise unless he be a Jew or a Christian.'' These are their own desires.

قُلْ هَاتُواْ بُرْهَـنَكُمْ إِن كُنتُمْ صَـدِقِينَ

Say (O Muhammad), "Produce your Burhan if you are truthful.''

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:112 Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَـرَى عَلَى شَىْءٍ وَقَالَتِ النَّصَـرَى لَيْسَتِ الْيَهُودُ عَلَى شَىْءٍ وَهُمْ يَتْلُونَ الْكِتَـبَ

2:113 The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

Like unto their word, said those (the pagans) who know not.

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

The Hopes of the People of the Book

Allah tells;

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ ...

And they say, "None shall enter Paradise unless he be a Jew or a Christian.'' These are their own desires.

> Allah made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian.
>
> Similarly, Allah mentioned their claims in Surah **Al-Ma'idah**:
>
> نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ
>
> We are the children of Allah and His loved ones. (5:18)

Allah refuted this false claim and informed them that they will be punished because of their sins.

Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allah rebuked this claim, and He said about this baseless claim, **تِلْكَ أَمَانِيُّهُمْ** (These are their own desires).

Abu Al-Aliyah commented,

> "These are wishes that they wished Allah would answer, without basis.''
>
> Similar was stated by Qatadah and Ar-Rabi bin Anas.

Allah then said,

... قُلْ ...

Say,

> meaning, "Say O Muhammad:''

... هَاتُوا بُرْهَانَكُمْ ...

"Produce your **Burhan**...''

Abu Al-Aliyah, Mujahid, As-Suddi and Ar-Rabi bin Anas stated,

> meaning, "Your proof.''

Qatadah said that the **Ayah** means,

> "Bring the evidence that supports your statement.
>
> ... إِن كُنتُمْ صَادِقِينَ (١١١)
>
> if you are truthful, (in your claim).''

Allah then said,

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ ...

Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a **Muhsin**.

> meaning, "Whoever performs deeds in sincerity, for Allah alone without partners.''
>
> In a similar statement, Allah said,
>
> فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ للَّهِ وَمَنِ اتَّبَعَنِ
>
> So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.'' (3:20)

Abu Al-Aliyah and Ar-Rabi said that, بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ (Yes! But whoever submits his face (himself) to Allah) means,

> "Whoever is sincere with Allah.''

Also, Sa`id bin Jubayr said that,

> بَلَى مَنْ أَسْلَمَ (Yes! But whoever submits) means, he is sincere.
>
> وَجْهَهُ (his face (himself)) meaning, in his religion.
>
> وَهُوَ مُحْسِنٌ (and he is a **Muhsin**) following the Messenger.

For there are two conditions for deeds to be accepted;

- the deed must be performed for Allah's sake alone and

- conform to the **Shariah**.

When the deed is sincere, but does not conform to the **Shariah**, then it will not be accepted.

The Messenger of Allah said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدّ

> Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.
>
> This **Hadith** was recorded by Muslim.

Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger, who was sent for all mankind.

Allah said regarding such cases,

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

> And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (25:23)

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

> As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)
>
> and,

وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ

عَامِلَةٌ نَّاصِبَةٌ

تَصْلَى نَاراً حَامِيَةً

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

> Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. (88:2-5)

When the deed conforms to the **Shariah** outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off.

Similarly, Allah said,

إِنَّ الْمُنَـفِقِينَ يُخَـدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُواْ إِلَى الصَّلَوةِ قَامُواْ كُسَالَى يُرَآءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً

> Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for **As-Salah** (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little. (4:142)

and,

فَوَيْلٌ لِّلْمُصَلِّينَ

الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرَآءُونَ

وَيَمْنَعُونَ الْمَاعُونَ

> So woe unto those performers of **Salah** (prayers) (hypocrites). Those who delay their **Salah** (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold **Al-Ma`un** (small kindnesses). (107:4-7)

This is why Allah said,

فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَـلِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدَا

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (18:110)

He also said in this **Ayah**,

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ ...

Yes, but whoever submits his face (himself) to Allah (follows Allah's religion of Islamic Monotheism) and he is a **Muhsin**.

Allah's statement,

... فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (١١٢)

Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve,

guaranteed them the rewards and safety from what they fear and should avoid.

وَلاَ خَوْفٌ عَلَيْهِمْ (There shall be no fear on them) in the future,

وَلاَ هُمْ يَحْزَنُونَ (nor shall they grieve) about what they abandoned in the past.

Moreover, Sa`id bin Jubayr said,

" وَلاَ خَوْفٌ عَلَيْهِمْ (There shall be no fear on them) in the Hereafter, and وَلاَ هُمْ يَحْزَنُونَ (nor shall they grieve) about their imminent death.''

The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allah said,

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ...

The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that

the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

Allah explained the disputes, hatred and stubbornness that the People of the Book have towards each other.

Muhammad bin Ishaq reported that Ibn Abbas said,

> "When a delegation of Christians from Najran came to the Messenger of Allah, the Jewish rabbis came and began arguing with them before the Messenger of Allah. Rafi bin Huraymilah said, `You do not follow anything,' and he reiterated his disbelief in Jesus and the **Injil**. Then a Christian man from Najran's delegation said to the Jews, `Rather, you do not follow anything,' and he reiterated his rejection of Musa's Prophethood and his disbelief in the Torah. So Allah revealed the **Ayah**,
>
> وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَىَ شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ...
>
> The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.''

Allah made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by the tongue of Moses to believe in Jesus.

Also, the Gospel contains Jesus' assertion that Moses' Prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had.

Allah said,

... كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ...

Like unto their word, said those who know not,

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned.

There is a difference of opinion regarding the meaning of Allah's statement, الَّذِينَ لاَ يَعْلَمُونَ (who know not),

For instance, Ar-Rabi bin Anas and Qatadah said that, كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ (Like unto their word, said those said those who know not) means,

"The Christians said similar statements to the Jews.''

Ibn Jurayj asked Ata "Who are those `who know not?'''

Ata said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel.''

Also, As-Suddi said that,

قَالَ الَّذِينَ لاَ يَعْلَمُونَ (said those who know not) is in reference to the Arabs who said that Muhammad was not following anything (i. e. did not follow a true or existing religion).

Abu Jafar bin Jarir chose the view that;

this **Ayah** is general and that there is no evidence that specifically supports any of these explanations. So interpreting the **Ayah** in a general way is better.

Allah knows best.

Allah said,

... فَاللّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ (١١٣)

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

meaning, that Allah will gather them all on the Day of Return. On that Day, Allah will justly judge

between them, for He is never unjust with anyone, even as little as the weight of an atom.

This **Ayah** is similar to Allah's statement in Surah **Al-Hajj**,

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّـبِئِينَ وَالنَّصَـرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيـمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the **Majus**, and those who associate partners with Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness. (22:17)

Allah said,

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs.'' (34:26)

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَـجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِى خَرَابِهَآ

2:114 And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin!

أُوْلَـئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلاَّ خَآئِفِينَ

It was not fitting that such should themselves enter them (Allah's Masjids) except in fear.

لَهُمْ فِى الدُّنْيَا خِزْىٌ وَلَهُمْ فِى الأٌّخِرَةِ عَذَابٌ عَظِيمٌ

For them there is disgrace in this world, and they will have a great torment in the Hereafter.

Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin

The Quraysh idolators are those who hindered the people from the Masjids of Allah and wanted to destroy them.

So Allah said;

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا

...

> And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's **Masjids** and strive for their ruin,
>
> Ibn Jarir reported that Ibn Zayd said that;
>
>> Allah's statement, is about the Quraysh idolators who prevented the Prophet from entering Makkah from Al-Hudaybiyyah, until he slaughtered the **Hadi** (animal for sacrifice) at Dhi-Tuwa. He then agreed to a peace treaty with the idolators and said to them, (No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allah). They said, "Whoever killed our fathers at **Badr**, shall never enter it while there is one of us alive.''
>
> Allah's statement, وَسَعَى فِي خَرَابِهَا (and strive for their ruin) means,
>
>> those who prevent whoever maintain the **Masjids** with Allah's remembrance and who visit Allah's House to perform **Hajj** and **Umrah**.

Ibn Abi Hatim recorded that Ibn Abbas said that;

> the Quraysh prevented the Prophet from praying at the **Ka`bah** in **Al-Masjid Al-Haram**, so Allah revealed, **وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ** (And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's **Masjids**).''

After Allah chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in **Al-Masjid Al-Haram**, which they kept exclusively for their idols and polytheism.

Allah said,

> وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ
>
> And why should not Allah punish them while they hinder (men) from **Al-Masjid Al-Haram**, and they are not its guardians! None can be its guardians except **Al-Muttaqun** (the pious), but most of them know not. (8:34)
>
> مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ الله شَـهِدِينَ عَلَى أَنفُسِهِم بِالْكُفْرِ أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ وَفِى النَّارِ هُمْ خَـلِدُونَ
>
> إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءَاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ
>
> It is not for the **Mushrikin** (polytheists), to maintain the **Masjids** of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.
>
> The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the **Salah**, and give the **Zakah** and fear none but Allah. It is they who are on true guidance. (9:17-18)

and,

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُمْ مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَآءُ لَوْ تَزَيَّلُواْ لَعَذَّبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَاباً أَلِيماً

They are the ones who disbelieved and hindered you from **Al-Masjid-Al-Haram** (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment. (48:25)

Therefore, Allah said here,

إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ

The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the **Salah**, and give the **Zakah** and fear none but Allah. (9:18)

Therefore, if those believers who follow the virtues mentioned in the Ayah were prevented from attending the **Masjid**, then what cause for destruction is worse than this Maintaining the **Masjids** not only means beautifying them, but it involves remembering Allah, establishing His **Shariah** in the **Masjids** and purifying them from the filth of **Shirk**.

The Good News that Islam shall prevail

Allah said next,

... أُوْلَـئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلاَّ خَآئِفِينَ ...

It was not fitting that such should themselves enter them (Allah's **Masjids**) except in fear.

This **Ayah** means, "Do not allow them - the disbelievers - to enter the **Masjids**, except to satisfy the terms of an armistice or a treaty.''

When the Messenger of Allah conquered Makkah in 9 H, he commanded that someone announce at Mina,

"After the current year, no idolators shall perform **Hajj**, and no naked persons shall perform **Tawaf** around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term.''

This **Ayah** supports the **Ayah**,

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا

O you who believe! (in Allah's Oneness and in His Messenger Muhammad)! Verily, the **Mushrikun** (idolators) are **Najasun** (impure). So let them not come near **Al-Masjid-Al-Haram** (at Makkah) after this year. (9:28)

It was also said that;

this **Ayah** (2:114) carries the good news for the Muslims from Allah that He will allow them to take over **Al-Masjid Al-Haram** and all the **Masjids** and disgrace the idolators. Soon after, the **Ayah** indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolators not be allowed to enter **Al-Masjid Al-Haram**.

The Messenger of Allah stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah.

All of these rulings ensure maintaining the honor of **Al-Masjid Al-Haram** and purifying the area where Allah sent His Messenger to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This **Ayah** also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering **Al-Masjid Al-Haram**, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

.... لهُمْ فِي الدُّنْيَا خِزْيٌ ...

For them there is disgrace in this world,

... ولَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (١١٤)

and they will have a great torment in the Hereafter.

> because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing **Tawaf** around it while naked, etc.

Here it is worth mentioning the **Hadith** about seeking refuge from disgrace in this life and the torment of the Hereafter.

Imam Ahmad recorded that Busr bin Artah said that the Messenger of Allah used to supplicate,

> اللَّهُمَّ أحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَة
>
> O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.
>
> This **Hadith** is **Hasan**.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِعٌ عَلِيمٌ

2:115 And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Facing the Qiblah (Direction of the Prayer)

Allah said,

وَلِلّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ ...

And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of **Al-Masjid Al-Haram**.

In Makkah, the Messenger of Allah used to pray in the direction of **Bayt Al-Maqdis**, while the **Ka`bah** was between him and the **Qiblah**. When the Messenger migrated to Al-Madinah, he faced **Bayt Al-Maqdis** for sixteen or seventeen months, and then Allah directed him to face **Al-Ka`bah** in prayer. This is why Allah said, وَلِلّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ (And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

Ali bin Abi Talhah said that Ibn Abbas said,

> "The first part of the Qur'an that was abrogated was about the **Qiblah**.

When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face **Bayt Al-Maqdis**. The Jews were happy, and the Messenger of Allah faced **Bayt Al-Maqdis** for some ten months. However, the Messenger of Allah liked to face the **Qiblah** of Ibrahim (**Al-Ka`bah** at Makkah), and he used to look to the sky and supplicate. So Allah revealed, قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء (Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until, فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ (turn your faces (in prayer) in that direction), (2:144).

The Jews were disturbed by this development and said, `What made them change the direction of the **Qiblah** that they used to face' Allah revealed, قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ (Say (O Muhammad): "To Allah belong both, east and the west''), (2:142) and, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).''

Ikrimah said that Ibn Abbas said, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Allah's direction is wherever you face, east or west.''

Mujahid said that, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Wherever you may be, you have a **Qiblah** to face, that is, **Al-Ka`bah**.''

However, it was said that;

Allah sent down this **Ayah** before the order to face the **Ka`bah**.

Ibn Jarir said,

"Others said that this **Ayah** was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy.''

For instance,

Ibn Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the **Ayah**, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah).''

That **Hadith** was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduwyah, and its origin is in the Two Sahihs from Ibn Umar and Amr bin Rabi`ah without mentioning the **Ayah**.

In his **Sahih**, Al-Bukhari recorded that Nafi said that;

whenever Ibn Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the **Qiblah** or not.''

Nafi then said, "I think Ibn Umar mentioned that from the Prophet.''

It was also said that;

the **Ayah** was revealed about those who are unable to find the correct direction of the **Qiblah** in the dark or due to cloudy skies and, thus, prayed in a direction other than the **Qiblah** by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his **Tafsir** of this **Ayah** (2:115), Al-Hafiz Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allah said,

مَا بَيْنَ الْمَشْرِق وَالْمَغْرِبِ قِبْلَة لِأَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاق

What is between the east and the west is the **Qiblah** for the people of Al-Madinah, Ash-Sham and Iraq.

At-Tirmidhi and Ibn Majah recorded this **Hadith** with the wording,

مَا بَيْنَ الْمَشْرِق وَالْمَغْرِبِ قِبْلَة

What is between the east and the west is a **Qiblah**.

Allah's statement

... إِنَّ اللّهَ وَاسِعٌ عَلِيمٌ (١١٥)

Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Ibn Jarir said,

"The meaning of Allah's statement is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor.

His statement, عَلِيمٌ (Knowing) means, He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything.''

وَقَالُواْ اتَّخَذَ اللَّهُ وَلَدًا

2:116 And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring).

سُبْحَـنَهُ

Glory is to Him (Exalted is He above all that they associate with Him).

بَلْ لَّهُ مَا فِي السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitun to Him.

بَدِيعُ السَّمَـوَتِ وَالاٌّرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

2:117 The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! - and it is.

Refuting the Claim that Allah has begotten a Son

Allah said,

وَقَالُواْ اتَّخَذَ اللّهُ وَلَدًا ...

And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring),

This and the following **Ayat** refute the Christians, may Allah curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son.

Allah said,

... سُبْحَانَهُ ...

Glory is to Him.

> meaning, He is holier and more perfect than such claim;

... بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ ...

Nay, to Him belongs all that is in the heavens and on earth,

> meaning, the truth is not as the disbelievers claimed, rather, Allah's is the kingdom of the

heavens and earth and whatever and whoever is in, on and between them. Allah is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allah's servants and are owned by Him. Therefore, how could one of them be His son The son of any being is born out of two comparable beings. Allah has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife Allah said,

بَدِيعُ السَّمَـوَتِ وَالأٌّرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَّهُ صَـحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things and He is the Knower of everything! (6:101)

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَقَدْ جِئْتُمْ شَيْئاً إِدّاً

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الأٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالأٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

And they say: "The Most Gracious (Allah) has begotten a son (offspring or children).''

Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring

or children) to the Most Gracious (Allah). But it is not suitable for (the majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children).

There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). (19:88-95)

and,

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ

Say: "He is Allah (the) One, Allah the **Samad** (the Self- Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him.'' (112:1-4)

In these Ayat, Allah stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them This is why, in the **Tafsir** of this **Ayah**, Al-Bukhari recorded that Ibn Abbas said that the Prophet said,

قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ،

فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ،

وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا

Allah said, `The son of Adam has denied Me, and that is not his right. He has insulted Me, and that is not his right.

As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him).

As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbefitting that I should have a wife or a son.'

This **Hadith** was recorded by Al-Bukhari.

It is recorded in the Two **Sahihs** that the Messenger of Allah said,

لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ: إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

No one is more patient when hearing an insult than Allah. They attribute a son to Him, yet He still gives them sustenance and health.

Everything is within Allah's Grasp

Allah said,

... كُلٌّ لَّهُ قَانِتُونَ (١١٦)

and all are **Qanitun** to Him.

Ibn Abi Hatim said that Abu Sa`id Al-Ashaj informed them that Asbat informed them from Mutarrif, from Atiyah, from Ibn Abbas who said that, قَانِتِينَ (**Qantin**) means, they pray to Him.

Ikrimah and Abu Malik also said that, كُلٌّ لَّهُ قَانِتُونَ (and all are **Qanitun** to Him),

means, bound to Him in servitude to Him.

Sa`id bin Jubayr said that Qanitun is sincerity. Ar-Rabi bin Anas said that, كُلٌّ لَّهُ قَانِتُونَ (all are **Qanitun** to Him) means,

"Standing up - before Him - on the Day of Resurrection.''

Also, As-Suddi said that, كُلٌّ لَّهُ قَانِتُونَ (and all are **Qanitun** to Him) means,

> "Obedient on the Day of Resurrection.''

Khasif said that Mujahid said that, كُلٌّ لَّهُ قَانِتُونَ (and all are **Qanitun** to Him) means,

> "Obedient. He says, `Be a human' and he becomes a human.''
>
> He also said, "(Allah says,) `Be a donkey' and it becomes a donkey.''

Also, Ibn Abi Najih said that Mujahid said that, كُلٌّ لَّهُ قَانِتُونَ (and all are **Qanitun** to Him),

> means, obedient.

Mujahid also said,

> "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that.''

Mujahid's statement, which Ibn Jarir preferred, combines all the meanings, and that is that **Qunut** means obedience and submission to Allah.

There are two categories of **Qunut**: legislated and destined, for Allah said,

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَظِلَـلُهُم بِالْغُدُوِّ وَالاٌّصَالِ

> And unto Allah (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons. (13:15)

The Meaning of Badi`

Allah said,

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ ...

The **Badi`** (Originator) of the heavens and the earth.

which means, He created them when nothing resembling them existed.

Mujahid and As-Suddi said that;

this is the linguistic meaning, for all new matters are called **Bid`ah**.

Muslim recorded the Messenger of Allah saying,

فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَة

...every innovation (in religion) is a **Bid`ah**.

There are two types of **Bid`ah**, religious, as mentioned in the **Hadith**:

فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَة

...every innovation is a **Bid`ah** and every **Bid`ah** is heresy.

And there is a linguistic **Bid`ah**, such as the statement of the Leader of the faithful Umar bin Al-Khattab when he gathered the Muslims to pray the **Tarawih** prayer in congregation (which was also an earlier practice of the Prophet) and said,

"What a good **Bid`ah** this is.''

Ibn Jarir said,

"Thus the meaning of the **Ayat** (2:116-117) becomes, `Allah is far more glorious than to have had a son, for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without

precedent. Likewise, He created Jesus, the Messiah, with His power and without a father.''

This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

... وَإِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (١١٧)

When He decrees a matter, He only says to it : "Be! - and it is.

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence.

Similarly, Allah said,

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, "Be! - and it is. (36:82)

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ

Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be! - and it is. (16:40)

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

So Allah informed us that He created Jesus by merely saying, "Be!'' and he was, as Allah willed:

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! - and he was. (3:59)

وَقَالَ الَّذِينَ لاَ يَعْلَمُونَ لَوْلاَ يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ

2:118 And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us!''

كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ

So said the people before them words of similar import.

تَشَـبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الاٌّيَـتِ لِقَوْمٍ يُوقِنُونَ

Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

Muhammad bin Ishaq reported that Ibn Abbas said that;

Rafi bin Huraymilah said to the Messenger of Allah, "O Muhammad! If you were truly a Messenger from Allah, as you claim, then ask Allah to speak to us directly, so that we hear His Speech.''

So Allah revealed,

وَقَالَ الَّذِينَ لاَ يَعْلَمُونَ لَوْلاَ يُكَلِّمُنَا اللّهُ أَوْ تَأْتِينَا آيَةٌ ...

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us!''

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and As-Suddi said that it was actually the statement of the Arab disbelievers:

... كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ...

So said the people before them words of similar import.

He said, "These are the Jews and the Christians.''

What further proves that the Arab idolators said the statement mentioned in the **Ayah** is that Allah said,

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُواْ يَمْكُرُونَ

And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received.'' Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot. (6:124)

and,

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنبُوعًا

And they say: "We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us, until, **قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إَلاَّ بَشَرًا رَّسُولاً** (Say (O Muhammad): "Glorified (and Exalted) be my Lord ((Allah) above all that evil they (polytheists) associate with Him)! Am I anything but a man, sent as a Messenger!'' (17:90-93)

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا

And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord!'' (25:21)

بَلْ يُرِيدُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُؤْتَى صُحُفاً مُّنَشَّرَةً

Nay, everyone of them desires that he should be given pages spread out. (74:52)

There are many other **Ayat** that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

> يَسْأَلُكَ أَهْلُ الْكِتَـبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَـباً مِّنَ السَّمَآءِ فَقَدْ سَأَلُواْ مُوسَى أَكْبَرَ مِن ذلِكَ فَقَالُواْ أَرِنَا اللَّهِ جَهْرَةً
>
> The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public.'' (4:153)
>
> وَإِذْ قُلْتُمْ يَـمُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً
>
> And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' (2:55)

Allah's statement,

... تَشَابَهَتْ قُلُوبُهُمْ ...

Their hearts are alike.

> means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice.
>
> Similarly, Allah said,
>
> كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ
>
> أَتَوَاصَوْاْ بِهِ
>
> Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!'' Have they (the people of the past) transmitted this saying to these (Quraysh pagans)! (51:52-53)

Allah said next,

... قَدْ بَيَّنَّا الآيَاتِ لِقَوْمٍ يُوقِنُونَ (١١٨)

We have indeed made plain the signs for people who believe with certainty.

meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allah sent them with.

As for those whose hearts and hearing Allah has stamped and whose eyes have been sealed, Allah described them:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُا۟ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

إِنَّا أَرْسَلْنَـكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلاَ تُسْـَلُ عَنْ أَصْحَـبِ الْجَحِيمِ

2:119 Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.

Allah says;

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ...

Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire).

Allah's statement;

... وَلاَ تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (١١٩)

And you will not be asked about the dwellers of the blazing Fire.

means, "We shall not ask you about the disbelief of those who rejected you.''

Similarly, Allah said,

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey (the Message) and on Us is the reckoning. (13:40)

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ - لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them (O Muhammad) - you are only one who reminds. You are not a dictator over them. (88:21-22)

and,

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْءَانِ مَن يَخَافُ وَعِيدِ

We know best what they say. And you (O Muhammad) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat. (50:45)

There are many other similar **Ayat**.

The Description of the Prophet in the Tawrah

Imam Ahmad recorded;

> Ata' bin Yasar saying that he met Abdullah bin `Amr bin Al-`As and said to him, "Tell me about the description of the Messenger of Allah in the Torah.''
>
> He said, "Yes, by Allah, he is described by the Torah with the same characteristics that he is described with in the Qur'an with:
>
> `O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the **Mutawakkil** (who depends and relies on Allah for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed. Rather, he forgives and pardons. Allah will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allah. By his hands, Allah will open blind eyes, deaf ears and sealed hearts.'''
>
> This was recorded by Al-Bukhari only.

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَـرَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ

2:120 Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance.

وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُم بَعْدَ الَّذِي جَآءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَـئِكَ يُؤْمِنُونَ بِهِ

2:121 Those to whom we gave the Book recite it as it should be recited (Yatlunahu Haqqa Tilawatihi) they are the ones who believe therein.

وَمن يَكْفُرْ بِهِ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And whoso disbelieve in it, those are they who are the losers.

Allah said,

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ ...

Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.

Ibn Jarir commented on Allah's statement,

> meaning, `The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with.'

Allah's statement,

... قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى ...

Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance.''

means, `Say, O Muhammad, the guidance of Allah that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.'''

Qatadah said that Allah's statement, قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى (Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance) is,

"A true argument that Allah taught Muhammad and his Companions and which they used against the people of misguidance.''

Qatadah said,

"We were told that the Messenger of Allah used to say,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ الله

There will always be a group of my **Ummah** fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allah (the Last Hour) comes.

This **Hadith** was collected in the **Sahih** and narrated from Abdullah bin `Amr.

... وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (١٢٠)

And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any **Wali** (protector or guardian) nor any helper.

This **Ayah** carries a stern warning for the Muslim **Ummah** against imitating the ways and methods of the Jews and Christians, after they have

acquired knowledge of the Qur'an and **Sunnah**, may Allah grant us refuge from this behavior.

Although the speech in this **Ayah** was directed at the Messenger, the ruling of which applies to his entire **Ummah**.

The Meaning of Correct Tilawah

Allah said,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ ...

Those to whom We gave the Book, **Yatlunahu Haqqan Tilawatih**.

Abdur-Razzaq said from Ma\`mar, from Qatadah,

"They are the Jews and Christians.''

This is the opinion of Abdur-Rahman bin Zayd bin Aslam, and it was also chosen by Ibn Jarir.

Sa\`id reported from Qatadah,

"They are the Companions of the Messenger of Allah.''

Abu Al-Aliyah said that Ibn Mas\`ud said,

"By He in Whose Hand is my soul! The right **Tilawah** is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allah, not changing the words from their places, and not interpreting it with other than its actual interpretation.''

As-Suddi reported from Abu Malik from Ibn Abbas who said about this **Ayah**:

"They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings.''

Umar bin Al-Khattab said,

"They are those who when they recite an **Ayah** that mentions mercy, they ask Allah for it, and when they recite an **Ayah** that mentions torment, they seek refuge with Allah from it.''

This meaning was attributed to the Prophet, for when he used to recite an **Ayah** of mercy, he invoked Allah for mercy, and when he recited an **Ayah** of torment, he sought refuge from it with Allah.

Allah's statement,

... أُوْلَـئِكَ يُؤْمِنُونَ بِهِ ...

they are the ones who believe therein.

explains the **Ayah**, الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ (Those to whom We gave the Book, **Yatlunahu Haqqa Tilawatihi**).

These **Ayat** mean,

"Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muhammad!''

Allah said in another **Ayah**,

وَلَوْ أَنَّهُمْ أَقَامُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيهِمْ مِّن رَّبِّهِمْ لأَكَلُواْ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم

And if only they had acted according to the **Tawrah**, the **Injil**, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely, have gotten provision from above them and from underneath their feet. (5:66)

The **Ayah**,

قُلْ يَـأَهْلَ الْكِتَـبِ لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

Say (O Muhammad) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the **Tawrah**, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an).'' (5:68)

means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muhammad's Prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter.''

In another **Ayat**, Allah said,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the **Tawrah** and the **Injil**. (7:157)

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلاٌّذْقَانِ سُجَّدًا - وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Say (O Muhammad to them): "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' (17:107-108)

These **Ayat** indicate that what Allah promised for Muhammad will certainly occur.

Allah also said,

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

أُوْلَـئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُواْ وَيَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

Those to whom We gave the Scripture (i. e. the **Tawrah** and the **Injil**) before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. (28:52-54)

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)!''

If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is the Seer of (His) servants. (3:20)

Allah said,

... وَمن يَكْفُرْ بِهِ فَأُوْلَـئِكَ هُمُ الْخَاسِرُونَ (١٢١)

And whoever disbelieves in it (the Qur'an), those are they who are the losers,

just as He said in another **Ayah**,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the

Qur'an), the Fire will be their promised meeting place. (11:17)

As recorded in the **Sahih**, the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

By He in Whose Hand is my soul! There is no member of this **Ummah** (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِىَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى الْعَـلَمِينَ

2:122 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَـعَةٌ وَلاَ هُمْ يُنصَرُونَ

2:123 And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

Allah says;

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (١٢٢)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.

وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَاعَةٌ وَلاَ هُمْ يُنصَرُونَ (١٢٣)

And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

We mentioned a similar **Ayah** at the beginning of this **Surah**, and it is mentioned here to emphasize the importance of following the **Ummi** Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his **Ummah**.

Allah warned them against concealing this information, which is among the favors that Allah granted them.

Allah also commanded them to remember their daily life and their religious affairs and how He blessed them. They should not envy their cousins, the Arabs, for what Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allah's peace and blessings be upon him until the Day of Judgment.

وَإِذِ ابْتَلَى إِبْرَهِيمَ رَبُّهُ بِكَلِمَـتٍ فَأَتَمَّهُنَّ

2:124 And (remember) when the Lord of Ibrahim (Abraham) tried him with (certain) commands, which he fulfilled.

قَالَ إِنِّى جَـعِلُكَ لِلنَّاسِ إِمَامًا

He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)."

قَالَ وَمِن ذُرِّيَّتِى قَالَ لاَ يَنَالُ عَهْدِي الظَّـلِمِينَ

(Ibrahim) said, "And of my offspring (to make leaders).'' (Allah) said, "My covenant (Prophethood) includes not Zalimin (polytheists and wrongdoers).''

Ibrahim Al-Khalil was an Imam for the People

Allah is informing us of the honor of Ibrahim **Al-Khalil**, who He made an **Imam** for the people, and a model to be imitated, because of the way he conducted himself and adhered to **Tawhid**. This honor was given to Prophet Ibrahim when he adhered to Allah's decisions and prohibitions. This is why Allah said,

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ ...

And (remember) when the Lord of Ibrahim (i.e., Allah) tried him with (certain) commands.

This **Ayah** means, O Muhammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrahim, while in reality they do not follow it, while you, O Muhammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allah tested Ibrahim with.

... فَأَتَمَّهُنَّ ...

which he fulfilled.

indicating that Ibrahim implemented all of Allah's orders.

Allah said in another **Ayah**,

وَإِبْرَهِيمَ الَّذِى وَفَّى

And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey). (53:37)

meaning, he was truthful and he was obedient to Allah's legislation.

Also, Allah said,

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَـٰنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَاكِراً لأَنْعُمِهِ اجْتَبَـٰهُ وَهَدَاهُ إِلَى صِرَٰطٍ مُّسْتَقِيمٍ

وَءاتَيْنَـٰهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الأٌّخِرَةِ لَمِنَ الصَّـٰلِحِينَ

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim was an **Ummah** (or a nation), obedient to Allah, **Hanif** (i.e. to worship none but Allah), and he was not one of those who were **Al-Mushrikin** (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism - to worship none but Allah) and he was not of the **Mushrikin**. (16:120-123)

قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say (O Muhammad): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, **Hanifan**, and Ibrahim (to worship none but Allah, alone) and he was not of **Al-Mushrikin**.'' (6:161)

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـٰذَا النَّبِىُّ وَالَّذِينَ ءَامَنُواْ وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifan** (Islamic Monotheism - to worship none but Allah alone) and he was not of **Al-Mushrikin**.

Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the **Wali** (Protector and Helper) of the believers. (3:67-68)

Allah said, **بِكَلِمَاتٍ** (with **Kalimat** (words)) which means,

"Laws, commandments and prohibitions.''

`Words' as mentioned here, sometimes refers to what Allah has willed, such as Allah's statement about Maryam,

وَصَدَّقَتْ بِكَلِمَـتِ رَبَّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَـنِتِينَ

And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the **Qanitin** (i.e. obedient to Allah). (66:12)

"Words'' also refers to Allah's Law, such as Allah's statement,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

And the Word of your Lord has been fulfilled in truth and in justice. (6:115),

meaning, His legislation.

"Words'' also means truthful news, or a just commandment or prohibition. For instance, Allah said,

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And (remember) when the Lord of Ibrahim tried him with (certain) Words (commands), which he fulfilled,

meaning, he adhered to them.

Allah said,

... قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ...

He (Allah) said (to him), "Verily, I am going to make you an **Imam** (a leader) for mankind (to follow you).''

as a reward for Ibrahim's good deeds, adhering to the commandments and avoiding the prohibitions.

This is why Allah made Ibrahim a role model for the people, and an **Imam** whose conduct and path are imitated and followed.

What were the Words that Ibrahim was tested with

There is a difference of opinion over the words that Allah tested Ibrahim with. There are several opinions attributed to Ibn Abbas.

For instance, Abdur-Razzaq said that Ibn Abbas said,

"Allah tested him with the rituals (of **Hajj**).''

Abu Ishaq reported the same.

Abdur-Razzaq also narrated that Ibn Abbas said that, وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ (And (remember) when the Lord of Ibrahim (Abraham) (i.e., Allah) tried him with (certain) commands) means,

"Allah tested him with **Taharah** (purity, ablution):

five on the head and five on the body.

As for the head, they are;

- cutting the mustache,
- rinsing the mouth,
- inhaling and discarding water,
- using **Siwak** and
- parting the hair.

As for the body, they are;

- trimming the nails,
- shaving the pubic hair,
- circumcision and
- plucking under the arm and
- washing with water after answering the call of nature.''

Ibn Abi Hatim said,

"A similar statement was also reported from Sa`id bin Al-Musayyib, Mujahid, Ash-Sha`bi, An-Nakhai, Abu Salih, Abu Al-Jald, and so forth.''

There is a similar statement that Imam Muslim narrated from Aishah who said that Allah's Messenger said,

عَشْرٌ مِنَ الْفِطْرَةِ:

- قَصُّ الشَّارِبِ
- وَإِعْفَاءُ اللِّحْيَةِ
- وَالسِّوَاكُ
- وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ
- وَغَسْلُ الْبَرَاجِمِ
- وَنَتْفُ الْإِبْطِ
- وَحَلْقُ الْعَانَةِ
- وَانْتِقَاصُ الْمَاءِ
- وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ

Ten are among the **Fitrah** (instinct, natural constitution):

- trimming the mustache,
- growing the beard,
- using **Siwak**,
- inhaling and then exhaling water (in ablution),

- cutting the nails,
- washing between the fingers (in ablution),
- plucking the underarm hair,
- shaving the pubic hair,
- washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).

The Two **Sahihs** recorded Abu Hurayrah saying that the Prophet said,

الْفِطْرَةُ خَمْسٌ:

- الْخِتَانُ
- وَالْاسْتِحْدَادُ
- وَقَصُّ الشَّارِبِ
- وَتَقْلِيمُ الْأَظْفَارِ
- وَنَتْفُ الْإِبْطِ

Five are among the acts of **Fitrah**:

- circumcision,
- shaving the pubic hair,
- trimming the mustache,
- cutting the nails and
- plucking the underarm hair.

This is the wording with Muslim.

Muhammad bin Ishaq reported that Ibn Abbas said,

"The words that Allah tested Ibrahim with, and that he implemented were:

- abandoning his (disbelieving) people when Allah commanded him to do so,
- disputing with Nimrod (king of Babylon) about Allah,

- being patient when he was thrown in the fire (although this was extremely traumatic),
- migrating from his homeland when Allah commanded him to do so,
- patience with the monetary and material demands of hosting guests by Allah's command,
- and Allah's order for him to slaughter his son.

When Allah tested Ibrahim with these words, and he was ready for the major test, Allah said to him, أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ("Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." (2:131) although this meant defying and being apart from the people."

The Unjust do not qualify for Allah's Promise

Allah said that Ibrahim said,

... قَالَ وَمِن ذُرِّيَّتِي ...

(Ibrahim) said, And of my offspring (to make leaders),

and Allah replied,

... قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ (١٢٤)

My covenant (Prophethood) includes not **Zalimin** (polytheists and wrongdoers).

When Allah made Ibrahim an **Imam** (Leader for the faithful), he asked Allah that **Imams** thereafter be chosen from his offspring. Allah accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allah's promise. Thus, they will neither become Imams nor be imitated (for they will not be righteous).

The proof that Ibrahim's supplication to Allah was accepted is that Allah said in Surah **Al-Ankabut**,

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

And We ordained among his offspring Prophethood and the Book. (29:27)

Hence, every Prophet whom Allah sent after Ibrahim were from among his offspring, and every Book that Allah revealed was to them.

As for Allah's statement, قَالَ لاَ يَنَالُ عَهْدِي الظَّـلِمِينَ ((Allah) said, "My covenant (Prophethood) includes not **Zalimin** (polytheists and wrongdoers).''

> Allah mentioned that there are unjust people among the offspring of Ibrahim, and they will not benefit from Allah's promise, nor would they be entrusted with anything, even though they are among the children of Allah's **Khalil** (intimate friend, Prophet Abraham).
>
> There will also be those who do good among the children of Ibrahim, and these it is who will benefit from Ibrahim's supplication.
>
> Ibn Jarir said that this **Ayah** indicated that the unjust shall not be **Imams** for the people.
>
> Moreover, the **Ayah** informed Ibrahim that there will be unjust people among his offspring.
>
> Also, Ibn Khuwayz Mindad Al-Maliki said,
>
> > "The unjust person does not qualify to be a **Khalifah**, a ruler, one who gives religious verdicts, a witness, or even a narrator (of **Hadiths**).''

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً

2:125 And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety.

وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى

And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim as a place).

وَعَهِدْنَآ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَالْعَكِفِينَ وَالرُّكَّعِ السُّجُودِ

And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (Itikaf), or bowing or prostrating themselves (there, in prayer).

The Virtue of Allah's House

Allah says;

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ...

And (remember) when We made the House (the **Ka`bah** at Makkah) a place of resort for mankind and a place of safety. And take you (people) the **Maqam** (place) of Ibrahim (or the stone on which Ibrahim as a place).

Al-Awfi reported that Ibn Abbas commented on Allah's statement, وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ (And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind),

> "They do not remain in the House, they only visit it and return to their homes, and then visit it again.''

Also, Abu Jafar Ar-Razi narrated from Ar-Rabi bin Anas from Abu Al-Aliyah who said that, وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً (And (remember) when We made the House (the **Ka`bah** at Makkah) a place of resort for mankind and a place of safety) means,

> "Safe from enemies and armed conflict. During the time of **Jahiliyyah**, the people were often victims of raids and kidnapping, while the people in the area surrounding it (**Al-Masjid Al-Haram**) were safe and not subject to kidnapping.''

Also, Mujahid, Ata, As-Suddi, Qatadah and Ar-Rabi bin Anas were reported to have said that the **Ayah** (2:125) means,

"Whoever enters it shall be safe.''

This **Ayah** indicates that Allah honored the Sacred House, which Allah made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allah accepted the supplication of His Khalil, Ibrahim, when he asked Allah to make the hearts of people eager to visit the House. Ibrahim said,

رَبَّنَا وَتَقَبَّلْ دُعَآءِ

Our Lord! And accept my invocation. (14:40)

Allah described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, **Khalil Ar-Rahman**, just as Allah said,

وَإِذْ بَوَّأْنَا لإِبْرَهِيمَ مَكَانَ الْبَيْتِ أَن لاَّ تُشْرِكْ بِى شَيْئاً

And (remember) when We showed Ibrahim the site of the (Sacred) House (the **Ka`bah** at Makkah) (saying): "Associate not anything (in worship) with Me...'' (22:26)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَـلَمِينَ فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِناً

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for **Al-Alamin** (mankind and Jinn). In it are manifest signs (for example), the **Maqam** (place) of Ibrahim; whosoever enters it, he attains security. (3:96-97).

The last honorable **Ayah** emphasized the honor of Ibrahim's **Maqam**, and the instruction to pray next to it, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer). The Maqam of Ibrahim.

Sufyan Ath-Thawri reported that Sa`id bin Jubayr commented on the Ayah, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer),

> "The stone (**Maqam**) is the standing place of Ibrahim, Allah's Prophet, and a mercy from Allah. Ibrahim stood on the stone, while Ismail was handing him the stones (constructing the **Ka`bah**).''

As-Suddi said,

> "The **Maqam** of Ibrahim is a stone which Ismail's wife put under Ibrahim's feet when washing his head."
>
> Al-Qurtubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Razi reported it in his Tafsir from Al-Hasan Al-Basri, Qatadah, and Ar-Rabi bin Anas.

Ibn Abi Hatim reported that Jabir, describing the **Hajj** (pilgrimage) of the Prophet said,

> "When the Prophet performed **Tawaf**, Umar asked him, `Is this the **Maqam** of our father?'
>
> He said, `Yes.'
>
> Umar said, `Should we take it a place of prayer?'
>
> So Allah revealed, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim (Abraham) as a place of prayer'').

Al-Bukhari said,

> "Allah's statement, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim (Abraham) as a place of prayer) meaning, they return to it repeatedly.''
>
> He then narrated that Anas bin Malik said that Umar bin Al-Khattab said,

"I agreed with my Lord, or my Lord agreed with me, regarding three matters.

I said, `O Messenger of Allah! I wish you take the **Maqam** of Ibrahim a place for prayer.' The Ayah, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the Maqam (place) of Ibrahim (Abraham)) was revealed.

I also said, `O Messenger of Allah! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear **Hijab**. Allah sent down the **Ayah** that required the **Hijab**.

And when I knew that the Prophet was angry with some of his wives, I came to them and said, `Either you stop what you are doing, or Allah will endow His Messenger with better women than you are.'

I advised one of his wives and she said to me, `O Umar! Does the Messenger of Allah not know how to advise his wives, so that you have to do the job instead of him!' Allah then revealed,

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ مُسْلِمَـتٍ

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, - Muslims (who submit to Allah).'' (66:5)

Also, Ibn Jarir narrated that Jabir said,

"After the Messenger of Allah kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then

went to **Maqam** of Ibrahim, with it between him and the House, and prayed two **Rak`ahs**.''

This is part of the long **Hadith** that Muslim recorded in **Sahih**.

Al-Bukhari recorded that `Amr bin Dinar said that he heard Ibn Umar say,

"The Messenger of Allah performed **Tawaf** around the House seven times and then prayed two **Rak`ahs** behind the **Maqam**.''

All these texts indicate that the **Maqam** is the stone that Ibrahim was standing on while building the House.

As the House's walls became higher, Ismail brought his father a stone, so that he could stand on it, while Ismail handed him the stones. Ibrahim would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrahim kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrahim and Ismail and how they built the House, as narrated from Ibn Abbas and collected by Al-Bukhari.

Ibrahim's footprints were still visible in the stone, and the Arabs knew this fact during the time of **Jahiliyyah**. This is why Abu Talib said in his poem known as **Al-Lamiyyah**,

"And Ibrahim's footprint with his bare feet on the stone is still visible.''

The Muslims also saw Ibrahim's footprints on the stone, as Anas bin Malik said,

"I saw the **Maqam** with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands.''

Earlier, the **Maqam** was placed close to the **Ka`bah's** wall. In the present time, the **Maqam** is placed next to

Al-Hijr on the right side of those entering through the door.

When Ibrahim finished building the House, he placed the stone next to the wall of **Al-Ka`bah**. Or, when the House was finished being built, Ibrahim just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the **Tawaf** (circumambulating). It is understandable that the Maqam of Ibrahim would stand where the building of the House ended.

The Leader of the faithful Umar bin Al-Khattab, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away from the **Ka`bah's** wall during his reign.

Umar is one of the two men, whom the Messenger of Allah described when he said,

اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ

> Imitate the two men who will come after me: Abu Bakr and Umar.

Umar was also the person whom the Qur'an agreed with regarding praying next to **Maqam** of Ibrahim. This is why none among the Companions rejected it when he moved it.

Abdur-Razzaq reported from Ibn Jurayj from Ata,

> "Umar bin Al-Khattab moved the **Maqam** back.''

Also, Abdur-Razzaq narrated that Mujahid said that,

> "Umar was the first person who moved the **Maqam** back to where it is now standing.''

Al-Hafiz Abu Bakr, Ahmad bin Ali bin Al-Husayn Al-Bayhaqi recorded Aishah saying,

> "During the time of the Messenger of Allah and Abu Bakr, the **Maqam** was right next to the House. Umar moved the **Maqam** during his reign.''
>
> This **Hadith** has an authentic chain of narration.

The Command to purify the House

Allah says;

... وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)

And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the **Ka`bah** at Makkah) for those who are circumambulating it, or staying (**Itikaf**), or bowing or prostrating themselves (there, in prayer).

Al-Hasan Al-Basri said that, وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ (And We gave Our **Ahd** (command) to Ibrahim and Ismail) means,

"Allah ordered them to purify it from all filth and impurities, of which none should ever touch it.''

Also, Ibn Jurayj said,

"I said to Ata, `What is Allah's **Ahd**?'

He said, `His command.'''

Also, Sa`id bin Jubayr said that Ibn Abbas commented on the Ayah, أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ (that they should purify My House (the **Ka`bah**) for those who are circumambulating it, or staying (**Itikaf**)),

"Purify it from the idols.''

Further, Mujahid and Sa`id bin Jubayr said that, أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ (purify My House for those who are circumambulating it) means,

"From the idols, sexual activity, false witness and sins of all kinds.''

Allah said, لِلطَّائِفِينَ (for those who are performing **Tawaf** (circumambulating) it).

The **Tawaf** around the House is a well-established ritual.

Sa`id bin Jubayr said that,

> لِلطَّائِفِينَ (for those who are circumambulating it),
>
> > means, strangers (he means who do not live in Makkah),
>
> while; وَالْعَاكِفِينَ (or staying (**Itikaf**)),
>
> > is about those who live in the area of the Sacred House.

Also, Qatadah and Ar-Rabi bin Anas said that;

> **Itikaf** is in reference to those who live in the area of the House, just as Sa`id bin Jubayr stated.

Allah said, وَالرُّكَّعِ السُّجُودِ (or bowing or prostrating themselves (there, in prayer)),

Ibn Abbas said,

> when it is a place of prayer it includes those who are described as bowing and prostrating themselves.
>
> Also, Ata and Qatadah offered the same Tafsir.

Purifying all **Masjids** is required according to this **Ayah** and according to Allah's statement,

> فِى بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالاٌّصَالِ
>
> In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. **Adhan**, **Iqamah**, **Salah**, invocations, recitation of the Qur'an). Therein glorify Him (Allah) in the mornings and in the (late) afternoons. (24:36)

There are many **Hadiths** that give a general order for purifying the **Masjids** and keeping filth and impurities away from them. This is why the Prophet said,

> إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَه
>
> The **Masjids** are established for the purpose that they were built for (i.e. worshipping Allah alone).

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَتِ مَنْ ءَامَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ

2:126 And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.''

قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!''

وَإِذْ يَرْفَعُ إِبْرَهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَـعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

2:127 And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.''

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

2:128 "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Makkah is a Sacred Area

Allah said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ ...

And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.''

Imam Abu Jafar bin Jarir At-Tabari narrated that Jabir bin Abdullah said that the Messenger of Allah said,

إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ صَيْدُهَا وَلَا يُقْطَعُ عِضَاهُهَا

Ibrahim made Allah's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.

An-Nasa'i and Muslim also recorded this **Hadith**.

There are several other **Hadiths** that indicate that Allah made Makkah a sacred area before He created the heavens and earth.

The Two Sahihs recorded Abdullah bin Abbas saying that the Messenger of Allah said,

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَومِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ،وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلى خَلَاهَا

Allah has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allah made it a sanctuary.

It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allah made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.

Al-Abbas said, O Messenger of Allah! Except the lemon-grass, for our goldsmiths and for our graves.'

The Prophet added,

إِلَّا الْإِذْخِر

Except lemon-grass.

This is the wording of Muslim.

The Two **Sahihs** also recorded Abu Hurayrah narrating a similar **Hadith**, while Al-Bukhari recorded a similar **Hadith** from Safiyyah bint Shaybah who narrated it from the Prophet.

Abu Shurayh Al-Adawi said that he said to `Amr bin Sa`id while he was sending armies to Makkah, "O Commander! Let me narrate a **Hadith** that the Messenger of Allah said the day that followed the victory of Makkah. My ears heard the **Hadith**, my heart comprehended it, and my eyes saw the Prophet when he said it.

He thanked Allah and praised Him and then said,

إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِىءٍ يُؤْمِنُ بِاللهِ وَالْيَومِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً،فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهصلى الله عليه وسلّم فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَومَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِب

Allah, not the people, made Makkah a sanctuary, so any person who has belief in Allah and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, `Allah allowed His Messenger and did not allow you.'

Allah allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).

Abu Shurayh was asked, `What did `Amr reply?'

He said, (Amr said) `O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.'

This **Hadith** was collected by Al-Bukhari and Muslim.

After this, there is no contradiction between the **Hadiths** that stated that Allah made Makkah a sanctuary when He created the heavens and earth and the **Hadiths** that Ibrahim made it a sanctuary, since Ibrahim conveyed Allah's decree that Makkah is a sanctuary, before he built the House.

Similarly, the Messenger of Allah was written as the Final Prophet when Adam was still clay. Yet, Ibrahim said, رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ (Our Lord! Send amongst them a Messenger of their own), (2: 129).

Allah accepted Ibrahim's supplication, although He had full knowledge beforehand that it will occur by His decree.

To further elaborate on this subject, we should mention the **Hadith** about what the Messenger of Allah said when he was asked,

"O Messenger of Allah! Tell us about how your Prophethood started.''

He said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّام

I am the supplication of my father Ibrahim, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Sham (Syria).

In this **Hadith**, the Companions asked the Messenger about the beginning of his Prophethood. We will explain this matter later, if Allah wills.

Ibrahim invokes Allah to make Makkah an Area of Safety and Sustenance

Allah tells;

وَإِذْ قَالَ إِبْرَاهِيمُ ...

And (remember) when Ibrahim said,

... رَبِّ اجْعَلْ هَـَذَا بَلَدًا آمِنًا ...

My Lord, make this city (Makkah) a place of security,

from terror, so that its people do not suffer from fear.

Allah accepted Ibrahim's supplication. Allah said,

وَمَن دَخَلَهُ كَانَ ءَامِناً

Whosoever enters it, he attains security, (3:97)

and,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them. (29:67)

We have already mentioned the **Hadiths** that prohibit fighting in the Sacred Area.

Muslim recorded that Jabir said that the Messenger of Allah said,

لَا يَحِلُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاح

No one is allowed to carry weapons in Makkah.

Allah mentioned that Ibrahim said, رَبِّ اجْعَلْ هَـَذَا بَلَدًا آمِنًا (My Lord, make this city (Makkah) a place of security) meaning,

make this a safe city.

This occurred before the **Ka`bah** was built.

Allah said in Surah **Ibrahim**,

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا

And (remember) when Ibrahim said, "My Lord! Make this city (Makkah) one of peace and security...'' (14:35)

as here, Ibrahim supplicated a second time after the House was built and its people lived around it, after Ishaq who was thirteen years Ismail's junior was born.

This is why at the end of his supplication, Ibrahim said here,

الْحَمْدُ للَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَـعِيلَ وَإِسْحَـقَ
إِنَّ رَبِّى لَسَمِيعُ الدُّعَآءِ

All the praises and thanks be to Allah, Who has given me in old age Ismail (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the Hearer of invocations. (14:39)

Allah said next,

... وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (١٢٦)

"...and provide its people with fruits, such of them as believe in Allah and the Last Day.''

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!''

Ibn Jarir said that Ubayy bin Ka`b commented on, قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!'')

> "These are Allah's Words (meaning not Ibrahim's)''
>
> This is also the **Tafsir** of Mujahid and Ikrimah.

Furthermore, Ibn Abi Hatim narrated that Ibn Abbas commented on Allah's statement, رَبِّ اجْعَلْ هَـَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ (My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.)

> "Ibrahim asked Allah to grant sustenance for the believers only. However, Allah revealed, `I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination.'' Ibn `Abbas then recited,
>
> كُلاًّ نُّمِدُّ هَـؤُلاءِ وَهَـؤُلاءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا
>
> On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. (17:20)

This was recorded by Ibn Marduwyah, who also recorded similar statements from Ikrimah and Mujahid.

Similarly, Allah said,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

وَمَن كَفَرَ فَلاَ يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُواْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

And whoever disbelieves, let not his disbelief grieve you (O Muhammad). To Us is their return, and We shall inform them what they have done. Verily, Allah is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:23-24)

and,

وَلَوْلاَ أَن يَكُونَ النَّاسُ أُمَّةً وَحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَـنِ لِبُيُوتِهِمْ سُقُفاً مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

وَلِبُيُوتِهِمْ أَبْوَباً وَسُرُراً عَلَيْهَا يَتَّكِئُونَ

وَزُخْرُفاً وَإِن كُلُّ ذَلِكَ لَمَّا مَتَـعُ الْحَيَوةِ الدُّنْيَا وَالاٌّخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ

And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for

those who disbelieve in the Most Gracious (Allah), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the **Muttaqin** (the pious). (43:33-35)

Allah said next,

... ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

Then I shall compel him to the torment of the Fire, and worst indeed is that destination!

meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination.''

This **Ayah** indicates that Allah gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability.

This **Ayah** is similar to Allah's statement,

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). (22:48)

Also, the Two **Sahihs** recorded,

لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

No one is more patient than Allah when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.

The **Sahih** also recorded,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Allah gives respite to the unjust person, until when He seizes him; He never lets go of him.

He then recited Allah's statement,

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe. (11:102)

Building the Ka`bah and asking Allah to accept This Deed

Allah said,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (١٢٧)

And (remember) when Ibrahim (Abraham) and (his son) Ismail (Ishmael) were raising the foundations of the House (the **Ka`bah** at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.

Allah said,

"O Muhammad! Remind your people when Ibrahim and Ismail built the House and raised its foundations while saying, رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower).''

Al-Qurtubi mentioned that Ubayy and Ibn Mas`ud used to recite the **Ayah** this way,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ وَيَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House

(the **Ka`bah** at Makkah), **Saying**, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.''

What further testifies to this statement (which adds `saying' to the **Ayah**) by Ubayy and Ibn Mas`ud, is what came afterwards, رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ (Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You).

The Prophets Ibrahim and Ismail were performing a good deed, yet they asked Allah to accept this good deed from them.

Ibn Abi Hatim narrated that;

Wuhayb bin Al-Ward recited, وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا (And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us'') and cried and said,

"O **Khalil** of **Ar-Rahman**! You raise the foundations of the House of **Ar-Rahman** (Allah), yet you are afraid that He will not accept it from you''

This is the behavior of the sincere believers, whom Allah described in His statement, وَالَّذِينَ يُؤْتُونَ مَا آتَوا And those who give that which they give, (23:60),

meaning, they give away voluntary charity, and perform the acts of worship yet, وَّقُلُوبُهُمْ وَجِلَةٌ (with their hearts full of fear) (23: 60) afraid that these good deeds might not be accepted of them.

There is an authentic Hadith narrated by Aishah on this subject, which we will mention later, Allah willing.

Al-Bukhari recorded that Ibn Abbas said,

"Prophet Ibrahim took Ismail and his mother and went away with them until he reached the area of the House, where he left them next to a tree above **Zamzam** in the upper area of the Masjid. During that time, Ismail's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrahim left them there with a bag containing some dates and a water-skin containing water.

Ibrahim then started to leave, and Ismail's mother followed him and said, `O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrahim did not reply.

She asked, `Has Allah commanded you to do this?'

He said, `Yes.'

She said, `I am satisfied that Allah will never abandon us.'

Ibrahim left, and when he was far enough away where they could not see him, close to **Thaniyyah**, he faced the House, raised his hands and supplicated, رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ (O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the **Ka`bah** at Makkah)) until, يَشْكُرُونَ (Give thanks) (14:37).

Ismail's mother then returned to her place, started drinking water from the water-skin and nursing Ismail. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, **As-Safa**, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached

the **Al-Marwah** mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times.''

Ibn Abbas said that the Messenger of Allah said,

> "This is why the people make the trip between **As-Safa** and **Al-Marwah** (during **Hajj** and **Umrah**).''

"When she reached **Al-Marwah**, she heard a voice and said, `Shush,' to herself. She tried to hear the voice again and when she did, she said, `I have heard you. Do you have relief?'

She found the angel digging with his heel (or his wing) where **Zamzam** now exists, and the water gushed out.

Ismail's mother was astonished and started digging, using her hand to transfer water to the water-skin.''

Ibn Abbas said that the Prophet then said,

> "May Allah grant His mercy to the mother of Ismail, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.''

"Ismail's mother started drinking the water and her milk increased for her child.

The angel (Gabriel) said to her, `Do not fear abandonment. There shall be a House for Allah built here by this boy and his father. Allah does not abandon His people.'

During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kada', made camp at the bottom

of the valley. They saw some birds, they were astonished, and said, `Birds can only be found at a place where there is water. We did not notice before that this valley had water.'

They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismail's mother, next to the water, and said, `O Mother of Ismail! Will you allow us to be with you (or dwell with you)?'

She said, `Yes. But you will have no exclusive right to the water here.'

They said, `We agree.'''

Ibn Abbas said that the Prophet said,

> "At that time, Ismail's mother liked to have human company.''

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismail learned Arabic from them, and they liked the way he was raised. Ismail's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismail, so he asked his wife about him. She said, `He has gone out hunting.'

When he asked her about their living conditions, she complained to him that they live in misery and poverty.

Abraham said (to her), `When your husband comes, convey my greeting and tell him to change the threshold of his gate.'

When Ismail came, he sensed that they had a visitor and asked his wife, `Did we have a visitor?'

She said, `Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.'

Ismail said, `Did he ask you to do anything?'

She said, `Yes. He asked me to convey his greeting and that you should change the threshold of your gate.'

Ismail said to her, `He was my father and you are the threshold, so go to your family (i.e. you are divorced).'

So he divorced her and married another woman.

Again Ibrahim thought of visiting his dependents whom he had left (at Makkah). Ibrahim came to Ismail's house, but did not find Ismail and asked his wife, `Where is Ismail?'

Ismail's wife replied, `He has gone out hunting.'

He asked her about their condition, and she said that they have a good life and praised Allah.

Ibrahim asked, `What is your food and what is your drink?'

She replied, `Our food is meat and our drink is water.'

He said, `O Allah! Bless their meat and their drink.'''

The Prophet (Muhammad) said,

> "They did not have crops then, otherwise Ibrahim would have invoked Allah to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water.''

"Ibrahim said, `When Ismail comes back, convey my greeting to him and ask him to keep the threshold of his gate.'

When Ismail came back, he asked, `Has anyone visited us?'

She said, `Yes. A good looking old man,' and she praised Ibrahim, `And he asked me about our livelihood and I told him that we live in good conditions.'

He asked, `Did he ask you to convey any message?'

She said, `Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.'

Ismail said, `That was my father, and you are the threshold; he commanded me to keep you.'

Ibrahim then came back visiting and found Ismail behind the **Zamzam** well, next to a tree, mending his arrows. When he saw Ibrahim, he stood up and they greeted each other, just as the father and son greet each other.

Ibrahim said, `O Ismail, Your Lord has ordered me to do something.'

He said, `Obey your Lord.'

He asked Ismail, `Will you help me?'

He said, `Yes, I will help you.'

Ibrahim said, `Allah has commanded me to build a house for Him there,' and he pointed to an area that was above ground level.

So, both of them rose and started to raise the foundations of the House. Abraham started building (the **Ka`bah**), while Ismail continued handing him the stones. Both of them were saying, `O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127).'''

Hence, they were building the House, part by part, going around it and saying, رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower).

The Story of rebuilding the House by Quraysh before the Messenger of Allah was sent as Prophet

In his Sirah, Muhammad bin Ishaq bin Yasar said,

"When the Messenger of Allah reached thirty-five years of age, the Quraysh gathered to rebuild the **Ka`bah**, this included covering it with a roof. However, they were weary of demolishing it. During that time, the **Ka`bah** was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top.

Some people had stolen the **Ka`bah's** treasure beforehand, which used to be in a well in the middle of the **Ka`bah**. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayh bin `Amr, from the tribe of Khuza`ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk.

Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the **Ka`bah's** ceiling; a Coptic carpenter in Makkah prepared what they needed for the job. When they decided to begin the demolition process to rebuild the House, Abu Wahb bin Amr bin A'idh bin Abd bin Imran bin Makhzum took a stone from the **Ka`bah**; the stone slipped from his hand and went back to where it had been.

He said, `O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'"

Ibn Ishaq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin Abdullah bin Amr bin Makhzum.

Ibn Ishaq continued,

"The Quraysh began to organize their efforts to rebuild the **Ka`bah**, each sub tribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the **Ka`bah**. Al-Walid bin Al-Mughirah said, `I will start to bring it down.' He held an ax and stood by the **Ka`bah** and said, `O Allah! No harm is meant. O Allah! We only seek to do a good service.' He then started to chop the House's stones.

The people waited that night and said, `We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allah will have agreed to what we are doing.'

The next morning, Al-Walid went to work on the **Ka`bah**, and the people started bringing the **Ka`bah** down with him. When they reached the foundations that Ibrahim built, they uncovered green stones that were above each other, just like a pile of spears.''

Ibn Ishaq then said that some people told him,

"A man from Quraysh, who was helping rebuild the **Ka`bah**, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones.''

The Dispute regarding Who should place the Black Stone in Its Place

Ibn Ishaq said,

"The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the **Ka`bah** reached the point where the Black Stone was to be placed in its designated site.

A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House.

Banu Abd Ad-Dar and Banu Adi bin Ka`b bin Lu'ay, gave their mutual pledge to fight until death. However, five or

four days later, Abu Umayyah bin Al-Mughirah bin Abdullah bin Amr bin Makhzum, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muhammad - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, `This is **Al-Amin** (the Honest one). We all accept him; This is Muhammad.'

When the Prophet reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allah `**Al-Amin**' even before the revelation came to him.''

Ibn Az-Zubayr rebuilds Al-Ka`bah the way the Prophet wished

Ibn Ishaq said,

"During the time of the Prophet, the **Ka`bah** was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment.

Al-Hajjaj bin Yusuf was the first person to cover it with silk.''

The **Ka`bah** remained the same way the Quraysh rebuilt it, until it was burned during the reign of Abdullah bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazid bin Muawiyah.

During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the **Ka`bah** down and built it upon the foundations of

Ibrahim, including the **Hijr** in it. He also made an eastern door and a western door in the **Ka`bah** and placed them on ground level. He had heard his aunt Aishah, the Mother of the believers, narrate that the Messenger of Allah had wished that.

The **Ka`bah** remained like this throughout his reign, until Al-Hajjaj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of Abdul-Malik bin Marwan.

Muslim recorded that Ata said,

"The House was burnt during the reign of Yazid bin Muawiyah, when the people of Ash-Sham raided Makkah.

Ibn Az-Zubayr did not touch the House until the people came for **Hajj**, for he wanted to incite them against the people of Ash-Sham. He said to them, `O people! Advise me regarding the **Ka`bah**, should we bring it down and rebuild it, or just repair the damage it sustained.'

Ibn Abbas said, `I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet was sent.'

Ibn Az-Zubayr said, `If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allah's House I will invoke my Lord for three days and will then implement what I decide.'

When the three days had passed, he decided to bring the **Ka`bah** down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level.

Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect.

Ibn Az-Zubayr then said, `I heard Aishah say that the Messenger of Allah said,

> لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي عَلَى بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، وَلَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْه
>
> If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits from **Al-Hijr** and would have made a door for it that people could enter from, and another door that they could exit from.

Ibn Az-Zubayr said, `I can spend on this job, and I do not fear the people.'

So he added five cubits from the **Hijr**, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Hajjaj wrote to Abdul-Malik bin Marwan asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House.

Abdul-Malik wrote back, `We do not agree with Ibn Az-Zubayr's actions. As, for the **Ka`bah's** height, leave it as it is. As for what he added from the **Hijr**, bring it down, and build the House as it was before and close the door.'

Therefore, Al-Hajjaj brought down the House and rebuilt it as it was.''

In his **Sunan**, An-Nasa'i collected the **Hadith** of the Prophet narrated from Aishah, not the whole story,

The correct **Sunnah** conformed to Ibn Az-Zubayr's actions, because this was what the Prophet wished he

could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This **Sunnah** was not clear to Abdul-Malik bin Marwan. Hence, when Abdul-Malik realized that Aishah had narrated the **Hadith** of the Messenger of Allah on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it."

Muslim recorded that Ubadydullah bin Ubayd said that Al-Harith bin Abdullah came to Abdul-Malik bin Marwan during his reign. Abdul-Malik said, `I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from Aishah what he said he heard from her.'

Al-Harith said, `Yes he did. I heard the **Hadith** from her.'

Abdul-Malik said, `You heard her say what?'

He said, `She said that the Messenger of Allah said,

> إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ وَلَوْلَا حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمِّي لِأُرِيَكِ مَا تَرَكُوهُ مِنْه
>
> Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of **Shirk**, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.
>
> He showed her around seven cubits.'

One of the narrators of the **Hadith**, Al-Walid bin Ata, added that the Prophet said,

> وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ: شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدْرِينَ لِمَ كَانَ قَومُكِ رَفَعُوا بَابَهَا ؟
>
> I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?

She said, `No.'

He said,

تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدَعُونَهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ

To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down.

Abdul-Malik then said, `You heard Aishah say this **Hadith**?'

He said, `Yes.'

Abdul-Malik said, `I wish I left it as it was.''

An Ethiopian will destroy the Ka`bah just before the Last Hour

The Two **Sahihs** recorded that Abu Hurayrah said that the Messenger of Allah said,

يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةَ

The **Ka`bah** will be destroyed by **Dhus-Sawiqatayn** (literally, a person with two lean legs) from Ethiopia.

Also, Ibn Abbas said that the Prophet said,

كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا

As if I see him now: a black person with thin legs plucking the stones of the **Ka`bah** one after another.

Al-Bukhari recorded this **Hadith**.

Imam Ahmad bin Hanbal recorded in his **Musnad** that Abdullah bin Amr bin Al-`As said that he heard the Messenger of Allah say,

يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ وَيَسْلُبُهَا حِلْيَتَهَا وَيُجَرِّدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي أَنْظُرُ إِلَيْهِ أُصَيْلِعَ وَ أُفَيْدِعَ يَضْرِبُ عَلَيْهَا بِمِسْحَاتِهِ وَمِعْوَلِه

Dhus-Sawiqatayn from Ethiopia will destroy the **Ka`bah** and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the **Ka`bah** with his ax.

This will occur after the appearance of Gog and Magog people.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوج

There will be **Hajj** and **Umrah** to the House after the appearance of Gog and Magog people.)

Al-Khalil's Supplication

Allah said that Ibrahim and Ismail supplicated to Him,

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ (١٢٨)

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our **Manasik**, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Ibn Jarir said,

"They meant by their supplication, `Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.''

Also, Ikrimah commented on the **Ayah**, رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ (Our Lord! And make us submissive unto You),

"Allah said, `I shall do that.'''

وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ (And of our offspring a nation submissive unto You),

Allah said, `I shall do that.'"

This supplication by Ibrahim and Ismail is similar to what Allah informed us of about His believing servants,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَجِنَا وَذُرِّيَّـتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً

> And those who say: `Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the **Muttaqin**. (25:74)

This type of supplication is allowed, because loving to have offspring who worship Allah alone without partners is a sign of complete love of Allah. This is why when Allah said to Ibrahim, إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (Verily, I am going to make you an **Imam** (a leader) for mankind (to follow you)), (2:124),

Ibrahim said, وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ ("And of my offspring (to make leaders)." (Allah) said, "My covenant (Prophethood) includes not the **Zalimin** (polytheists and wrongdoers)") (2:124) which is explained by, وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ (And keep me and my sons away from worshipping idols) (14:35)

Muslim narrated in his **Sahih** that Abu Hurayrah said that the Messenger of Allah said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:

- صَدَقَةٍ جَارِيَةٍ
- أَوْ عِلْمٍ يُنْتَفَعُ بِهِ
- أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَه

> When the son of Adam dies, his deeds end except for three deeds:
>
> - an ongoing charity,
> - a knowledge that is being benefited from and
> - a righteous son who supplicates (to Allah) for him.

The Meaning of Manasik

Sa`id bin Mansur said that Attab bin Bashir informed us from Khasif, from Mujahid who said,

> "The Prophet Ibrahim supplicated, وَأَرِنَا مَنَاسِكَنَا (and show us our **Manasik**), Jibril then came down, took him to the House and said, `Raise its foundations.'
>
> Ibrahim raised the House's foundations and completed the building.
>
> Jibril held Ibrahim's hand, led him to **As-Safa** and said, `This is among the rituals of Allah.'
>
> He then took him to **Al-Marwah** and said, `And this is among the rituals of Allah.'
>
> He then took him to **Mina** until when they reached the Aqabah, they found Iblis standing next to a tree. Jibril said, `Say **Takbir** (Allah is the Great) and throw (pebbles) at him.'
>
> Ibrahim said the **Takbir** and threw (pebbles at) Iblis.
>
> Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, `Say **Takbir** and throw at him.'
>
> Ibrahim threw at him and said **Takbir**.
>
> The devious Iblis sought to add some evil acts to the rituals of **Hajj**, but he was unable to succeed.
>
> Jibril took Ibrahim's hand and led him to **Al-Mash`ar Al-Haram** and **Arafat** and said to him, `Have you **Arafta** (known, learned) what I showed you' thrice.
>
> Ibrahim said, `Yes I did.'"
>
> Similar statements were reported from Abu Mijlaz and Qatadah.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ آيَـتِكَ وَيُعَلِّمُهُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ العَزِيزُ الحَكِيمُ

2:129 "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'an), and purify them. Verily, You are the Mighty, the Wise.''

Ibrahim's Supplication that Allah sends the Prophet

Allah mentioned Ibrahim's supplication;

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ ...

"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses,

Allah mentioned Ibrahim's supplication for the benefit of the people of the Sacred Area (to grant them security and provision), and it was perfected by invoking Allah to send a Messenger from his offspring.

This accepted supplication, from Ibrahim, conformed with Allah's appointed destiny that Muhammad be sent as a Messenger among the **Ummiyyin** and to all non-Arabs, among the Jinns and mankind.

Hence, Ibrahim was the first person to mention the Prophet to the people. Ever since, Muhammad was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muhammad by name. Jesus addressed the Children of Israel saying,

إِنِّى رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقاً لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُولٍ يَأْتِى مِن بَعْدِى اسْمُهُ أَحْمَدُ

I am the Messenger of Allah unto you, confirming what is before me in the **Tawrah**, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (61:6)

This is why the Prophet said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ

The supplication of my father Ibrahim and the glad tidings brought forth by Jesus the son of Mary.

The Prophet said,

وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ

My mother saw a light that went out of her and radiated the palaces of Ash-Sham.

It was said that;

> the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them.
>
> The light mentioned in the **Hadith** appeared in Ash-Sham (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Sham area. This is why by the end of time, Ash-Sham will be a refuge for Islam and its people. Also, Jesus the son of Mary will descend in Ash-Sham, next to the eastern white minaret in Damascus.

The Two **Sahihs** stated,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِك

> There will always be a group of my **Ummah** who will be on the truth, undeterred by those who fail or oppose them, until the command of Allah comes while they are on this.
>
> Al-Bukhari added in his **Sahih**,
>
> And they will reside in Ash-Sham.

The Meaning of Al-Kitab wal-Hikmah

Allah said,

... وَيُعَلِّمُهُمُ الْكِتَابَ ...

and instruct them in the Book,

meaning, Al-Qur'an,

... وَالْحِكْمَةَ ...

and **Al-Hikmah**,

meaning, the **Sunnah**,

as Al-Hasan, Qatadah, Muqatil bin Hayyan and Abu Malik asserted.

It was also said that `**Al-Hikmah**', means

`comprehension in the religion',

and both meanings are correct.

... وَيُزَكِّيهِمْ ...

and purify them,

Ali bin Abi Talhah said, that Ibn Abbas said that the **Ayah** means,

"With the obedience of Allah.''

... إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (١٢٩)

Verily, You are the Mighty, the Wise.

This **Ayah** stated that Allah is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَـهُ فِي الدُّنْيَا وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

2:130 And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَـلَمِينَ

2:131 When his Lord said to him, "Submit (i.e. be a Muslim)!'' He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists).''

وَوَصَّى بِهَآ إِبْرَٰهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ

2:132 And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Yaqub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.''

Only the Fools deviate from Ibrahim's Religion

Allah says;

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠)

And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

Allah refuted the disbelievers' innovations of associating others with Allah in defiance of the religion of Ibrahim,

the leader of the upright. Ibrahim always singled out Allah in worship, with sincerity, and he did not call upon others besides Allah. He did not commit **Shirk**, even for an instant. He disowned every other deity that was being worshipped instead of Allah and defied all his people in this regard. Prophet Ibrahim said,

فَلَماَّ رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّى هَـذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يقَوْمِ إِنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ السَّمَـوَتِ وَالاٌّرْضَ حَنِيفاً وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ

O my people! I am indeed free from all that you join as partners (in worship with Allah). Verily, I have turned my face towards Him Who has created the heavens and the earth **Hanifa** (Islamic Monotheism), and I am not of **Al-Mushrikin**. (6:78-79)

Also, Allah said,

وَإِذْ قَالَ إِبْرَهِيمُ لاًّبِيهِ وَقَوْمِهِ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ

إِلاَّ الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ

(And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allah alone) Who did create me; and verily, He will guide me.'' (43:26-27)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لاًّبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) was an

enemy of Allah, he dissociated himself from him. Verily, Ibrahim was **Awwah** (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing. (9:114)

and,

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَاكِراً لأَنْعُمِهِ اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

وَءاتَيْنَـهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

Verily, Ibrahim was an **Ummah** (a leader having all the good qualities, or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin. (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. (16:120-122)

This is why Allah said here, **وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ** (And who turns away from the religion of Ibrahim),

meaning, abandons his path, way and method **إِلاَّ مَن سَفِهَ نَفْسَهُ** (except him who fools himself),

meaning, who commits injustice against himself by deviating from the truth, to wickedness.

Such a person will be defying the path of he who was chosen in this life to be a true **Imam**, from the time he was young, until Allah chose him to be His **Khalil**, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following

the path of misguidance and deviation instead. Is there more injustice than this!

Allah said,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed. (31:13)

Abu Al-Aliyah and Qatadah said,

"This **Ayah** (2:130) was revealed about the Jews who invented a practice that did not come from Allah and that defied the religion of Ibrahim.''

Allah's statement,

مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِىُّ وَالَّذِينَ ءَامَنُواْ وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifa** (to worship none but Allah alone) and he was not of **Al-Mushrikin**. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the **Wali** (Protector and Helper) of the believers. (3:67-68),

testifies to this fact.

Allah said next,

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١)

When his Lord said to him, "Submit (i.e. be a Muslim)!'' He said, "I have submitted myself (as a Muslim) to the Lord of the **Alamin** (mankind, Jinn and all that exists).''

This **Ayah** indicates that Allah commanded Ibrahim to be sincere with Him and to abide and submit to Him;

Ibrahim perfectly adhered to Allah's command.

Allah's statement,

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ...

And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Yaqub,

means, Ibrahim commanded his offspring to follow this religion, that is, Islam, for Allah.

Or, the **Ayah** might be referring to Ibrahim's words, أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (I have submitted myself (as a Muslim) to the Lord of the **Alamin** (mankind, Jinn and all that exists).

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them.

Similarly, Allah said,

وَجَعَلَهَا كَلِمَةً بَـقِيَةً فِى عَقِبِهِ

And he (Ibrahim) made it (i.e. **La ilaha illallah** (none has the right to be worshipped but Allah alone)) a Word lasting among his offspring, (true Monotheism). (43:28)

It might be that Ibrahim advised his children, including Jacob, Isaac's son, who were present. It appears, and Allah knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrahim and Sarah, for the good news includes both of them in Allah's statement,

فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

But We gave her (Sarah) glad tidings of Ishaq (Isaac), and after Ishaq, of Yaqub (Jacob). (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children.

Also, Allah said in Surah **Al-Ankabut**,

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

> And We bestowed on him (Ibrahim), Ishaq and Yaqub, and We ordained among his offspring Prophethood and the Book. (29:27)
>
> and,

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ نَافِلَةً

> And We bestowed upon him Ishaq, and (a grandson) Yaqub, (21:72),

thus, indicating that this occurred during Ibrahim's lifetime.

Also, Jacob built **Bayt Al-Maqdis**, as earlier books testified.

The Two **Sahihs** recorded that Abu Dharr said,

> "I said, \`O Messenger of Allah! Which **Masjid** was built first?'
>
> He said, **Al-Masjid Al-Haram** (**Al-Ka\`bah**).
>
> I said, \`Then?'
>
> He said, **Bayt Al- Maqdis**.
>
> I said, \`How many years later?'
>
> He said, Forty years.''

Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in **Ayat** above (2:130-132).

Allah said,

... يَا بَنِيَّ إِنَّ اللّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ (١٣٢)

(Saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.''

> meaning, perform righteous deeds during your lifetime and remain on this path, so that Allah will endow you with the favor of dying upon it.

Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allah, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic **Hadith** that says,

> إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتّـى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا.
>
> وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَو ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا
>
> Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it.
>
> Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.

Allah said,

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

وَصَدَّقَ بِالْحُسْنَى

فَسَنُيَسِّرُهُ لِلْيُسْرَى

وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى

وَكَذَّبَ بِالْحُسْنَى

فَسَنُيَسِّرُهُ لِلْعُسْرَى

As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in **Al-Husna**. We will make smooth for him the path of ease (goodness).

But he who is a greedy miser and thinks himself self-sufficient. And belies **Al-Husna** (none has the right to be worshipped except Allah). We will make smooth for him the path for evil. (92:5-10)

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى

2:133 Or were you witnesses when death approached Yaqub (Jacob) When he said unto his sons, "What will you worship after me?''

قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

They said, "We shall worship your Ilah (God - Allah) the Ilah of your fathers, Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), One Ilah, and to Him we submit (in Islam).''

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُم وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

2:134 That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

Yaqub's Will and Testament to His Children upon His Death

Allah tells;

أَمْ كُنتُمْ شُهَدَاء إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ ...

Or were you witnesses when death approached Yaqub (Jacob) When he said unto his sons, "What will you worship after me?''

This **Ayah** contains Allah's criticism of the Arab pagans among the offspring of Ismail as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrahim.

When death came to Jacob, he advised his children to worship Allah alone without partners.

He said to them,

... مَا تَعْبُدُونَ مِن بَعْدِي قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ ...

"What will you worship after me''

They said, "We shall worship your **Ilah** (God - Allah) the **Ilah** of your fathers, Ibrahim, Ismail, Ishaq,''

Mentioning Ismail here is a figure of speech, because Ismail is Jacob's uncle.

An-Nahas said that the Arabs call the uncle a father, as Al-Qurtubi mentioned.

This **Ayah** is used as evidence that;

> the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhari who narrated Abu Bakr's statement from Ibn Abbas and Ibn Az-Zubayr.
>
> Al-Bukhari then commented that there are no opposing opinions regarding this subject.
>
> This is also the opinion of Aishah the Mother of the believers, Al-Hasan Al-Basri, Tawus and Ata, Malik, Ash-Shafii and Ahmad said that the inheritance is divided between the grandfather and the brothers.
>
> It was reported that this was also the opinion of Umar, Uthman, Ali, bin Mas`ud, Zayd bin Thabit and several scholars among the **Salaf** and later generations.

The statement,

... إِلَـهًا وَاحِدًا ...

One **Ilah** (God),

> means, "We single Him out in divinity and do not associate anything or anyone with Him.''

... وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣)

And to Him we submit,

> in obedience meaning, obedient and submissiveness.
>
> Similarly, Allah said,
>
> وَلَهُ أَسْلَمَ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ
>
> While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (3:83)

Indeed, Islam is the religion of all the Prophets, even if their respective laws differed.

Allah said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

> And We did not send any Messenger before you (O Muhammad))but We revealed to him (saying): **La ilaha illa Ana** (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else). (21:25)

There are many other **Ayat** - and **Hadiths** - on this subject. For instance, the Prophet said,

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنا وَاحِد

> We, the Prophets, are brothers with different mothers, but the same religion.

Allah said,

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ...

That was a nation who has passed away,

> meaning, existed before your time.

... لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ...

They shall receive the reward of what they earned and you of what you earn.

> This **Ayah** proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours.

... وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤)

And you will not be asked of what they used to do.

This is why a **Hadith** proclaims,

مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُه

> Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَـرَى تَهْتَدُواْ

2:135 And they say, "Be Jews or Christians, then you will be guided.''

قُلْ بَلْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah.

Allah says;

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهْتَدُواْ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٣٥)

And they say, "Be Jews or Christians, then you will be guided.'' Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah.

Muhammad bin Ishaq reported that Ibn Abbas said that Abdullah bin Suriya Al-Awar said to the Messenger of Allah,

> "The guidance is only what we (Jews) follow. Therefore, follow us, O Muhammad, and you will be rightly guided.''

Also, the Christians said similarly, so Allah revealed, وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهْتَدُواْ (And they say, "Be Jews or Christians, then you will be guided'').

Allah's statement,

...قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ...

Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, **Hanif**.

means, "We do not need the Judaism or Christianity that you call us to, rather, مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ((we follow) only the religion of Ibrahim, **Hanif**) meaning, on the straight path, as Muhammad bin Ka`b Al-Qurazi and Isa bin Jariyah stated.

Also, Abu Qilabah said,

"The **Hanif** is what the Messengers, from beginning to end, believed in.''

قُولُواْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَآ أُوتِيَ مُوسَى وَعِيسَى وَمَآ أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ

2:136 Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Yaqub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord.

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We make no distinction between any of them, and to Him we have submitted (in Islam).''

The Muslim believes in all that Allah `revealed and all the Prophets

Allah says;

قُولُواْ آمَنَّا بِاللّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)

Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to **Al-Asbat** (the offspring of the twelve sons of Yaqub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).''

Allah directed His believing servants to believe in what He sent down to them through His Messenger Muhammad and in what was revealed to the previous Prophets in general.

Some Prophets Allah mentioned by name, while He did not mention the names of many others.

Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all.

They should avoid imitating whomever Allah described as,

وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللَّهِ وَرُسُلِهِ وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلاً

أُوْلَـئِكَ هُمُ الْكَـفِرُونَ حَقّاً

And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others,'' and wish to adopt a way in between.

They are in truth disbelievers. (4:150-151)

Al-Bukhari narrated that Abu Hurayrah said,

"The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah said,

لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا

Do not believe the People of the Book, nor reject what they say. Rather, say, `We believe in Allah and in what was sent down to us.''

Also, Muslim, Abu Dawud and An-Nasa'i recorded that Ibn Abbas said,

"Mostly, the Messenger of Allah used to recite, آمَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا (We believe in Allah and that which has been sent down to us) (2:136), and, آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah) (3:52) during the two (voluntary) **Rak`ah** before **Fajr**.''

Abu Al-Aliyah, Ar-Rabi and Qatadah said,

"**Al-Asbat** are the twelve sons of Jacob, and each one of them had an **Ummah** of people from his descendants. This is why they were called **Al-Asbat**.''

Al-Khalil bin Ahmad and others said,

"**Al-Asbat** among the Children of Israel are just like the tribes among the Children of Ismail.''

This means that the **Asbat** are the various tribes of the Children of Israel, among whom Allah sent several Prophets. Moses said to the Children of Israel,

اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً

> Remember the favor of Allah to you: when He made Prophets among you, made you kings. (5:20)
>
> Also, Allah said,
>
> وَقَطَّعْنَـهُمُ اثْنَتَىْ عَشْرَةَ أَسْبَاطًا
>
> And We divided them into twelve tribes. (7:160)

Al-Qurtubi said,

> "**Sibt** is the group of people or a tribe all belonging to the same ancestors.''

Qatadah said,

> "Allah commanded the believers to believe in Him and in all His Books and Messengers.''

Also, Sulayman bin Habib said,

> "We were commanded to believe in the (original) Torah and **Injil**, but not to implement them.''

فَإِنْ ءَامَنُواْ بِمِثْلِ مَآ ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَواْ وَّإِنْ تَوَلَّوْاْ فَإِنَّمَا هُمْ فِى شِقَاقٍ

2:137 So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition.

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

So Allah will suffice for you against them. And He is the Hearer, the Knower.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَـبِدونَ

2:138 (Our Sibghah (religion) is) the Sibghah of Allah (Islam) and which Sibghah can be better than Allah's And we are His worshippers.

Allah said,

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ ...

So if they believe in the like of that which you believe,

Allah said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allah's Books and Messengers and do not differentiate between any of them,

... فَقَدِ اهْتَدَوا ...

then they are rightly guided,

meaning, they would acquire the truth and be directed to it.

... وَّإِن تَوَلَّوْا ...

but if they turn away,

from truth to falsehood after proof had been presented to them,

... فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّهُ ...

then they are only in opposition. So Allah will suffice you against them,

meaning, Allah will aid the believers against them.

... وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣٧)

And He is the Hearer, the Knower.

Allah said,

صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ (١٣٨)

Our **Sibghah** (religion) is) the **Sibghah** of Allah (Islam) and which **Sibghah** can be better than Allah's. And we are His worshippers.

Ad-Dahhak said that Ibn Abbas commented on Allah's statement, **صِبْغَةَ اللّهِ** (The **Sibghah** of Allah),

"The religion of Allah.''

This **Tafsir** was also reported of Mujahid, Abu Al-`Aliyah, Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, Abdullah bin Kathir, Atiyah Al-Awfi, Ar-Rabi bin Anas, As-Suddi and other scholars.

The **Ayah**, **فِطْرَةَ اللَّهِ** (Allah's **Fitrah** (i.e. Allah's Islamic Monotheism), (30:30) directs Muslims to, "Hold to it.''

قُلْ أَتُحَآجُّونَنَا فِى اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

2:139 Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).''

أَمْ تَقُولُونَ إِنَّ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ وَيَعْقُوبَ وَالأَسْبَاطَ كَانُواْ هُودًا أَوْ نَصَارَى

2:140 Or say you that Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, were Jews or Christians!

قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَـدَةً عِندَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

Say, "Do you know better or does Allah! And who is more unjust than he who conceals the testimony he has from Allah And Allah is not unaware of what you do."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُم وَلاَ تُسْـَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

2:141 That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

Allah directed His Prophet to pre-empt the arguments with the idolators:

قُلْ أَتُحَآجُّونَنَا فِي اللّهِ ...

Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah,

meaning, "Do you dispute with us regarding the Oneness of Allah, obedience and submission to Him and in avoiding His prohibitions!

... وَهُوَ رَبُّنَا وَرَبُّكُمْ ...

while He is our Lord and your Lord,

meaning, He has full control over us and you, and deserves the worship alone without partners.

... وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ...

And we are to be rewarded for our deeds and you for your deeds.

meaning, we disown you and what you worship, just as you disown us.

Allah said in another **Ayah**,

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!'' (10:41)

فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ

So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.'' (3:20)

Allah said about Ibrahim,

وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّى فِى اللَّهِ

His people disputed with him. He said: "Do you dispute with me concerning Allah.'' (6:80)

أَلَمْ تَرَ إِلَى الَّذِى حَآجَّ إِبْرَهِيمَ فِى رِبِّهِ

Have you not looked at him who disputed with Ibrahim about his Lord (Allah). (2:258)

He said in this honorable **Ayah**,

... وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ (١٣٩)

And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.

meaning, "We disown you just as you disown us,''

... وَنَحْنُ لَهُ مُخْلِصُونَ

And we are sincere to Him,

in worship and submission.

Allah said,

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأسْبَاطَ كَانُواْ هُودًا أَوْ نَصَارَى...

Or say you that Ibrahim, Ismail, Ishaq, Yaqub and **Al-Asbat**, were Jews or Christians!

> Allah criticized them in the claim that Ibrahim, the Prophets who came after him and the **Asbat** were following their religion, whether Judaism or Christianity.

Allah said,

... قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللّهُ ...

Say, "Do you know better or does Allah!''

> meaning, Allah has the best knowledge and He stated that they were neither Jews, nor Christians.
>
> Similarly, Allah said in the **Ayah**,
>
> مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
>
> Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifa** (to worship none but Allah alone) and he was not of **Al-Mushrikin**. (3:67) and the following **Ayat**.

Allah also said,

... وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِندَهُ مِنَ اللّهِ ...

And who is more unjust than he who conceals the testimony he has from Allah,

Al-Hasan Al-Basri said,

> They used to recite the Book of Allah He sent to them that stated that the true religion is Islam and that Muhammad is the Messenger of Allah. Their Book also stated that Ibrahim, Ismail, Ishaq, Yaqub and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people.

Allah's statement,

... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٠)

And Allah is not unaware of what you do.

is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly.

Allah then said,

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ...

That was a nation who has passed away.

meaning, existed before you.

... لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ...

They shall receive the reward of what they earned, and you of what you earn.

meaning, they bear their deeds while you bear yours.

... وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٤١)

And you will not be asked of what they used to do.

meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds.

Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allah's orders and following His Messengers who were sent as warners and bearers of good news.

Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allah, the Lord of the worlds, to all mankind and the Jinns. May Allah's peace and blessings be on Muhammad and the rest of Allah's Prophets.

سَيَقُولُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلَّـهُمْ عَن قِبْلَتِهِمُ الَّتِى كَانُواْ عَلَيْهَا

2:142 The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah (prayer direction (towards Jerusalem)) to which they used to face in prayer.''

قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.''

وَكَذَلِكَ جَعَلْنَـكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

2:143 Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)), a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِى كُنتَ عَلَيْهَآ إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ

And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger).

وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَـنَكُمْ

Indeed it was great (heavy, difficult) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem).

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Truly, Allah is full of kindness, the Most Merciful towards mankind.

Changing the Qiblah - Direction of the Prayer

Allah says;

سَيَقُولُ السُّفَهَاء مِنَ النَّاسِ مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا قُل لِّلّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٤٢)

The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their **Qiblah** (prayer direction (towards Jerusalem)) to which they used to face in prayer.'' Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.''

Imam Al-Bukhari reported that Al-Bara bin Azib narrated:

"Allah's Messenger offered his prayers facing **Bayt Al-Maqdis** (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the **Ka`bah** (at Makkah).

The first prayer which he offered (facing the **Ka`bah**) was the **Asr** (Afternoon) prayer in the company of some people.

Then one of those who had offered that prayer with him, went out and passed by some people in

a mosque who were in the bowing position (in **Ruku**) during their prayers (facing Jerusalem). He addressed them saying, `By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (**Ka`bah**).'

Hearing that, those people immediately changed their direction towards the House (**Ka`bah**) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous **Qiblah** (Jerusalem) before it was changed towards the House (the **Ka`bah** in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed: وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ (And Allah would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)), (2:143).''

Al-Bukhari collected this narration, while Muslim collected it using another chain of narrators.

Muhammad bin Ishaq reported that Al-Bara narrated:

Allah's Messenger used to offer prayers towards **Bayt Al-Maqdis** (in Jerusalem), but would keep looking at the sky awaiting Allah's command (to change the Qiblah). Then Allah revealed: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a **Qiblah** (prayer direction) that shall please you, so turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah). (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the **Qiblah** was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards **Bayt Al-Maqdis**.''

Allah then revealed: وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith (prayers) to be lost), (2:143).

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former **Qiblah** that they used to face'' Allah then revealed: سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ (The fools (idolators, hypocrites, and Jews) among the people will say...) until the end of the **Ayah**.

Ali bin Abu Talhah related that Ibn Abbas said:

When Allah's Messenger migrated to Al-Madinah, Allah commanded him to face **Bayt Al-Maqdis** (Jerusalem). The Jews were delighted then. Allah's Messenger faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrahim's **Qiblah** (the **Ka`bah** in Makkah) and used to supplicate to Allah and kept looking up to the sky (awaiting Allah's command in this regard). Allah then revealed: فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ (turn your faces (in prayer) in that direction), (2:144) meaning, its direction.

The Jews did not like this change and said, "What made them change the **Qiblah** that they used to face (meaning Jerusalem)''

Allah revealed: قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way'').

There are several other **Hadiths** on this subject.

In summary, Allah's Messenger was commanded to face **Bayt Al-Maqdis** (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of **Ka`bah**), so that the **Ka`bah** would be between him and **Bayt Al-Maqdis**. When the Prophet migrated to Al-Madinah, this practice was no longer

possible; then Allah commanded him to offer prayer towards **Bayt Al-Maqdis**, as Ibn Abbas and the majority of the scholars have stated.

Al-Bukhari reported in his **Sahih** that;

> the news (of the change of **Qiblah**) was conveyed to some of the **Ansar** while they were performing the **Asr** (Afternoon) prayer towards **Bayt Al-Maqdis**, upon hearing that, they immediately changed their direction and faced the Ka`bah.

It is reported in the **Sahihayn** (Al-Bukhari Muslim) that Ibn Umar narrated:

> While the people were in Quba (Mosque) performing the **Fajr** (Dawn) prayer, a man came and said, "A (part of the) Qur'an was revealed tonight to Allah's Messenger and he was commanded to face the **Ka`bah**. Therefore, face the **Ka`bah**. They were facing Ash-Sham, so they turned towards the **Ka`bah**.

These **Hadiths** prove that;

> the **Nasikh** (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the **Nasikh** had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous **Asr**, **Maghrib** and **Isha** prayers (although they had prayed them towards Jerusalem after Allah had changed the **Qiblah**). Allah knows best.

When the change of **Qiblah** (to **Ka`bah** in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said: مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا (What has turned them (Muslims) from their Qiblah to which they used to face in prayer).

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)''

Allah answered their questions when He stated: قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ (Say (O Muhammad): "To Allah belong both, east and the west), meaning, the command, the decision and the authority are for Allah Alone. Hence:

فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ

...so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). (2:115)

and:

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ

It is not **Al-Birr** (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but **Al-Birr** is the one who believes in Allah. (2:177)

This statement means, the best act is to adhere to Allah's commands. Hence, wherever He commands us to face, we should face.

Also, since obedience requires implementing Allah's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allah's care and kindness towards His servant and Messenger, Muhammad, and certainly, his **Ummah** (Muslim nation) is profoundly great. Allah has guided them to the **Qiblah** of (Prophet) Ibrahim -- Allah's **Khalil** (intimate friend). He has commanded them to face the **Ka`bah**, the most honorable house (of worship) on the face of the earth, which was built by Ibrahim **Al-Khalil** in the Name of Allah, the One without a partner. This is why Allah said afterwards:

قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.''

Imam Ahmad reported that Aishah (the Prophet's wife) said that Allah's Messenger said about the People of the Scripture (Jews and Christians):

إِنَّهُم لا يَحْسِدونَنَا عَلَى شَيْءٍ كَمَا يَحْسِدونَنا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الإِمَامِ: آمِين

They do not envy us for a matter more than they envy us for **Jumuah** (Friday) to which Allah has guided us and from which they were led astray; for the (true) Qiblah to which Allah has directed us and from which they were led astray; and for our saying `**Amin**' behind the Imam (leader of the prayer).

The Virtues of Muhammad's Nation

Allah said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...

Thus We have made you (true Muslims), a **Wasat** (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

Allah stated that He has changed our **Qiblah** to the **Qiblah** of Ibrahim and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue.

The word **Wasat** in the **Ayah** means;

the best and the most honored.

Therefore, saying that (the Prophet's tribe) Quraysh is in the **Wasat** regarding Arab tribes and their areas, means the best.

Similarly, saying that Allah's Messenger was in the **Wasat** of his people, means he was from the best sub tribe.

Also, **Asr**, the prayer that is described as `**Wusta**' (a variation of the word **Wasat**), means the best prayer, as the authentic collections of **Hadith** reported.

Since Allah made this **Ummah** (Muslim nation) the **Wasat**, He has endowed her with the most complete legislation, the best **Manhaj** (way, method, etc.,) and the clearest **Madhhab** (methodology, mannerism, etc).

Allah said:

> هُوَ اجْتَبَـكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَهِيمَ هُوَ سَمَّـكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ
>
> He has chosen you (to convey His Message of Islamic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! (22:78)

Moreover, Imam Ahmad reported that Abu Sa`id narrated:

> Allah's Messenger said:
>
> يُدْعَى نُوحٌ يَوْمَ الْقِيَامة، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ ؟
>
> Nuh will be called on the Day of Resurrection and will be asked, `Have you conveyed (the Message)?'
>
> فَيَقُولُ: نَعَمْ،
>
> He will say, `Yes.'
>
> فَيُدْعَى قَوْمُهُ فَيُقَالُ لَهُمْ: هَلْ بَلَّغَكُمْ

His people will be summoned and asked, `Has Nuh conveyed (the Message) to you?'

فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ،

They will say, `No warner came to us and no one (Prophet) was sent to us.'

فَيُقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ ؟

Nuh will be asked, `Who testifies for you?'

فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قال فَذلِكَ قَوْلُهُ:

He will say, `Muhammad and his **Ummah**.'

This is why Allah said: **وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا** (Thus We have made you a Wasat nation).

قَالَ:

The Prophet said;

والْوَسَطُ الْعَدْلُ، فَتُدْعَون فَتَشْهَدُونَ لَهُ بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُم

The **Wasat** means the **Adl** (just). You will be summoned to testify that Nuh has conveyed (his Message), and I will attest to your testimony.

It was also recorded by Al-Bukhari, At-Tirmidhi, An-Nasa'i and Ibn Majah.

Imam Ahmad also reported that Abu Sa`id Khudri narrated:

Allah's Messenger said:

يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَكْثَرُ مِنْ ذلِكَ، فَيُدْعَى قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ هَذَا ؟

The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, `Has he (their Prophet) conveyed (the Message) to you?'

فَيَقُولُونَ: لَا

They would say, `No.'

فَيُقالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ ؟

He would be asked, `Have you conveyed (the Message) to your people?'

فَيَقُولُ: نَعَمْ،

He would say, `Yes.'

فَيُقالُ: مَنْ يَشْهَدُ لَكَ ؟

He would be asked, `Who testifies for you?'

فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ،

He would say, `Muhammad and his **Ummah**.'

فَيُدْعَى مُحَمَّدٌ وَأُمَّتُهُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَ هذَا قَوْمَهُ ؟

Muhammad and his **Ummah** would then be summoned and asked, `Has he conveyed (the Message) to his people?'

فَيَقُولُونَ: نَعَمْ،

They would say, `Yes.'

فَيُقَالُ: وَمَا عِلْمُكُمْ ؟

They would be asked, `Who told you that?'

فَيَقُولُونَ: جَاءَنَا نَبِيُّنَاصلى الله عليه وسلّم فأَخْبَرَنَا أَنَّ الرُّسُلَ قَدْ بَلَّغُوا،

They would say, `Our Prophet (Muhammad) came to us and told us that the Messengers have conveyed (their Messages).'

فَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ:

Hence Allah's statement:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have made you a **Wasat** nation.

قَالَ: عَدْلا

He said, "the `**Adl**,'

he then continued reciting the **Ayah**,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.''

Furthermore, Imam Ahmad reported that Abul-Aswad narrated:

I came to Al-Madinah and found that an epidemic had broken out that caused many fatalities. I sat next to Umar bin Al-Khattab once when a funeral procession started and the people praised the dead person.

Umar said, "**Wajabat** (it will be recorded as such), **Wajabat**!''

Then another funeral was brought forth and the people criticized the dead person. Again, Umar said, "**Wajabat**.''

Abul-Aswad asked, "What is **Wajabat**, O Leader of the faithful?''

He said, "I said just like Allah's Messenger had said:

أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللهُ الْجَنَّــةَ

Any Muslim for whom four testify that he was righteous, then Allah will enter him into Paradise.'

We said, `What about three?'

He said, وَثَلَاثَــــة `And three.'

We said, `And two'

He said, وَاثْنَان `And two.'

We did not ask him about (the testimony) of one (believing) person.''

This was also recorded by Al-Bukhari, At-Tirmidhi, and An-Nasa'i.

The Wisdom behind changing the Qiblah

Allah then said:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللَّهُ ...

And We made the **Qiblah** (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided.

Allah states thus: We have legislated for you, O Muhammad, facing **Bayt Al-Maqdis** at first and then changed it to the **Ka`bah** so as to find who will follow and obey you and thus face whatever you face.

مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ (...from those who would turn on their heels.),

meaning, reverts from his religion.

Allah then said, وَإِن كَانَتْ لَكَبِيرَةً (Indeed it was great (heavy, difficult).

The **Ayah** indicates that changing the **Qiblah** from **Bayt Al-Maqdis** to the **Ka`bah** is heavy on the heart, except

for whomever Allah has rightly guided their hearts, who believe in the truth of the Messenger with certainty and that whatever he was sent with is the truth without doubt.

It is they who believe that Allah does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers.

Similarly, Allah said:

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

And whenever there comes down a **Surah** (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his faith increased by it!''

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers. (9:124-125)

and:

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers in nothing but loss. (17:82)

Certainly, those who remained faithful to the Messenger, obeyed him and faced whatever Allah commanded them, without doubt or hesitation, were the leaders of the Companions.

Some scholars stated that;

> the Early Migrants (who migrated with the Prophet from Makkah to Al-Madinah) and **Ansar** (the residents of Al-Madinah who gave aid and refuge to both the Prophet and the Migrants) were those who offered prayers towards the two **Qiblah** (**Bayt Al-Maqdis** and then the **Ka`bah**).

Al-Bukhari reported in the explanation of the **Ayah** (2:143) that;

> Ibn Umar narrated:
>
> While the people were performing the **Fajr** (Dawn) prayer in the Quba Mosque, a man came and said, "Qur'an was revealed to the Prophet and he was ordered to face the **Ka`bah**. Therefore, face the **Ka`bah**.'' They then faced the **Ka`bah**.
>
> Muslim also recorded it. At-Tirmidhi added that;
>
> they were performing **Ruku** (bowing down in prayer), and then changed the direction (of the **Qiblah**) to the **Ka`bah** while still bowing down.
>
> Muslim reported this last narration from Anas.

These **Hadiths** all indicate the perfect obedience the Companions had for Allah and His Messenger and their compliance with Allah's commandments, may Allah be pleased with them all.

Allah said:

... وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ ...

And Allah would never make your faith (prayers) to be lost.

meaning, the reward of your prayers towards **Bayt Al-Maqdis** before would not be lost with Allah.

It is reported in **Sahih** that Abu Ishaq As-Sabi`y related that Bara' narrated:

"The people asked about the matter of those who offered prayers towards **Bayt Al-Maqdis** and died (before the **Qiblah** was changed to **Ka`bah**). Allah revealed: وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith (prayers) to be lost).''

It was also recorded by At-Tirmidhi from Ibn Abbas, and At-Tirmidhi graded it **Sahih**.

Ibn Ishaq reported that Ibn Abbas narrated: وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith to be lost) entails:

Your (prayer towards) the first **Qiblah** and your believing your Prophet and obeying him by facing the second **Qiblah**; He will grant you the rewards for all these acts.

Indeed,

... إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ (١٤٣)

Truly, Allah is full of kindness, the Most Merciful towards mankind.''

Furthermore, it is reported in the **Sahih** that;

Allah's Messenger saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse.

Allah's Messenger said:

أَتُرَوْنَ هذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلى أَنْ لَا تَطْرَحَه

Do you think that this woman would willingly throw her son in the fire?

They said, "No, O Messenger of Allah!''

He said,

فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا

By Allah! Allah is more merciful with His servants than this woman with her son.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ

2:144 Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

وَإِنَّ الَّذِينَ أُوتُواْ الْكِتَـبَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا يَعْمَلُونَ

Certainly, the people who were given the Scripture (i.e., Jews and Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

The First Abrogation in the Qur'an was about the Qiblah

Allah said:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ ...

Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a **Qiblah** (prayer direction) that shall please you, so turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

Ali bin Abu Talhah related that Ibn Abbas narrated:

> The first abrogated part in the Qur'an was about the **Qiblah**. When Allah's Messenger migrated to Al-Madinah, the majority of its people were Jews, and Allah commanded him to face **Bayt Al-Maqdis**. The Jews were delighted then. Allah's Messenger faced it for ten and some months, but he liked to face the **Qiblah** of Ibrahim (**Ka`bah** in Makkah). He used to supplicate to Allah and look up to the sky (awaiting Allah's command).
>
> Allah then revealed: **قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ** (Verily, We have seen the turning of your (Muhammad's) face towards the heaven), until, **فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ** (turn your faces (in prayer) in that direction).
>
> The Jews did not like this ruling and said:
>
> مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ
>
> "What has turned them (Muslims) from their **Qiblah** (prayer direction) to which they used to face in prayer.''
>
> Say (O Muhammad), "To Allah belong both, east and the west.'' (2:142)

Allah said:

فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ اللَّهِ

...so wherever you turn (yourselves or your faces) there is the Face of Allah. (2:115)

and:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِى كُنتَ عَلَيْهَآ إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ

And We made the **Qiblah** (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). (2:143)

Is the Qiblah the Ka`bah itself or its General Direction

Al-Hakim related that Ali bin Abu Talib said: فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (...so turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah)).

means its direction.''

Al-Hakim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhari and Muslim) did not include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu Al-Aliyah, Mujahid, Ikrimah, Sa`id bin Jubayr, Qatadah, Ar-Rabi bin Anas and others.

Allah's Statement: وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُ (And wheresoever you people are, turn your faces (in prayer) in that direction) ,

is a command from Allah to face the **Ka`bah** from wherever one is on the earth: the east, west, north or south.

The exception is of the voluntary prayer (**Nafl**) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the **Ka`bah**.

Also, when the battle is raging, one is allowed to offer prayer, however he is able.

Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the **Qiblah**, because Allah does not burden a soul beyond what it can bear.

The Jews had Knowledge that the (Muslim) Qiblah would later be changed

Allah stated that:

... وَإِنَّ الَّذِينَ أُوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ...

Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the **Ka`bah** at Makkah in prayers) is the truth from their Lord.)

This **Ayah** means:

> The Jews, who did not like that you change your **Qiblah** from **Bayt Al-Maqdis**, already knew that Allah will command you (O Muhammad) to face the **Ka`bah**.
>
> The Jews read in their Books their Prophets' description of Allah's Messenger and his **Ummah**, and that Allah has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allah threatened them when He said:

... وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٤٤)

And Allah is not unaware of what they do.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا۟ الْكِتَـٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ

2:145 And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah.

وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُم مِّن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَّمِنَ الظَّـٰلِمِينَ

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.

The Stubbornness and Disbelief of the Jews

Allah says;

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُوا۟ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ...

And even if you were to bring to the People of the Scripture (Jews and Christians) all the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your **Qiblah** (prayer direction),

Allah describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allah's Messenger, that if the Prophet brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires.

In another instance, Allah said:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُا۟ الْعَذَابَ الأٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

This is why Allah said here: وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُواْ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُواْ قِبْلَتَكَ (And even if you were to bring to the People of the Scripture (Jews and Christians) all the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your **Qiblah** (prayer direction)).

Allah's statement:

... وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ...

...nor are you going to follow their **Qiblah**,

indicates the vigor with which Allah's Messenger implements what Allah commanded him.

Allah's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet adheres by Allah's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case.

Hence, praying towards **Bayt Al-Maqdis** was not because it was the **Qiblah** of the Jews, but because Allah had commanded it.

... وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ

And they will not follow each other's **Qiblah**.

Allah then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allah said to His Messenger and his **Ummah**:

... وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ إِنَّكَ إِذَاً لَّمِنَ الظَّالِمِينَ (١٤٥)

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

2:146 Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka`bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - (i.e., the qualities of Muhammad which are written in the Tawrah and the Injil).

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

2:147 (This is) the truth from your Lord. So be you not one of those who doubt.

The Jews know that the Prophet is True, but they hide the Truth

Allah says;

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ ...

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the **Ka`bah** at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - (i.e., the qualities of Muhammad which are written in the **Tawrah** and the **Injil**).

Allah states that the scholars of the People of the Scripture know the truth of what Allah's Messenger was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent.

Similarly, in a **Hadith**, Allah's Messenger said to a man who had a youngster with him:

ابْنُكَ هَذَا

Is this your son?

He said, "Yes, O Messenger of Allah! I testify to this fact.''

Allah's Messenger said:

أَمَا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْه

Well, you would not transgress against him nor would he transgress against you.

According to Al-Qurtubi, it was narrated that Umar said to Abdullah bin Salam (an Israelite scholar who became a Muslim),

"Do you recognize Muhammad as you recognize your own son?''

He replied, "Yes, and even more.

The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muhammad's) description and I recognized him, although I do not know anything about his mother's story.''

Allah states next that although they had knowledge and certainty in the Prophet , they still:

... لَيَكْتُمُونَ الْحَقَّ ...

conceal the truth.

The **Ayah** indicates that they hide the truth from the people, about the Prophet , that they find in their Books,

... وَهُمْ يَعْلَمُونَ (١٤٦)

while they know it.

Allah then strengthens the resolve of His Prophet and the believers and affirms that what the Prophet came with is the truth without doubt, saying:

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧)

(This is) the truth from your Lord. So be you not one of those who doubt.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا۟ الْخَيْرَٰتِ

2:148 For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.

Every Nation has a Qiblah

Allah said;

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا۟ الْخَيْرَاتِ ...

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

Al-Awfi reported that Ibn Abbas said: وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا (For every nation there is a direction to which they face (in their prayers)),

> "This talks about followers of the various religions. Hence, every nation and tribe has its own **Qiblah** that they choose, while Allah's appointed **Qiblah** is what the believers face.''

Abul-Aliyah said,

> "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allah has guided you, O (Muslim) **Ummah**, to a **Qiblah** which is the true **Qiblah**.''

This statement was also related to Mujahid, Ata, Ad-Dahhak, Ar-Rabi bin Anas, As-Suddi, and others.

This last **Ayah** is similar to what Allah said:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَـكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَـكُم فَاسْتَبِقُوا الخَيْرَاتِ إِلَى الله مَرْجِعُكُمْ جَمِيعاً

To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah. (5:48)

Allah said:

... أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٤٨)

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

2:149 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِى وَلأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

2:150 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! - And so that I may complete My blessings on you and that you may be guided.

Why was changing the Qiblah mentioned thrice

Allah said;

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٩)

And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.

This is a third command from Allah to face **Al-Masjid Al-Haram** (the Sacred Mosque) from every part of the world (during prayer).

It was said that Allah mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allah first said:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely,

We shall turn you to a **Qiblah** (prayer direction) that shall please you, (2:144), until:

وَإِنَّ الَّذِينَ أُوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the **Ka`bah** at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do. (2:144)

Allah mentioned in these **Ayat** His fulfillment of the Prophet's wish and ordered him to face the **Qiblah** that he liked and is pleased with.

In the second command, Allah said:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid Al-Haram** that is indeed the truth from your Lord. And Allah is not unaware of what you do.

Therefore, Allah states here that changing the **Qiblah** is also the truth from Him, thus upgrading the subject more than in the first **Ayah**, in which Allah agreed to what His Prophet had wished for. Thus Allah states that this is also the truth from Him that He likes and is pleased with.

In the third command, Allah refutes the Jewish assertion that the Prophet faced their **Qiblah**, as they knew in their Books that the Prophet will later on be commanded to face the **Qiblah** of Ibrahim, the **Ka`bah**.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ ...

And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah), and wheresoever you are, turn your faces towards it (when you pray),

The Arab disbelievers had no more argument concerning the Prophet's **Qiblah** after Allah commanded the Prophet to face the **Qiblah** of Ibrahim, which is more respected and honored, rather than the **Qiblah** of the Jews. The Arabs used to honor the **Ka`bah** and liked the fact that the Messenger was commanded to face it.

The Wisdom behind abrogating the Previous Qiblah

Allah said:

... لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ...

...so that men may have no argument against you,

Therefore, the People of the Book knew from the description of the Muslim **Ummah** that they would be ordered to face the **Ka`bah**. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the **Qiblah** of **Bayt Al-Maqdis**, which was also the **Qiblah** of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allah's Statement:

... إِلاَّ الَّذِينَ ظَلَمُوا مِنْهُمْ ...

...except those of them that are wrongdoers,

indicates the **Mushrikin** (polytheists) of Quraysh.

The reasoning of these unjust persons was the unsound statement:

"This man (Muhammad) claims that he follows the religion of Ibrahim! Hence, if his facing **Bayt Al-Maqdis** was a part of the religion of Ibrahim, why did he change it?''

The answer to this question is that Allah has chosen His Prophet to face **Bayt Al-Maqdis** first for certain wisdom, and he obeyed Allah regarding this command. Then, Allah changed the **Qiblah** to the **Qiblah** of Ibrahim, which is the **Ka`bah**, and he also obeyed Allah in this command. He, obeys Allah in all cases and never engages in the defiance of Allah even for an instant, and his **Ummah** imitates him in this.

Allah said:

... فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي ...

...so fear them not, but fear Me!

meaning: `Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.'

Indeed, Allah Alone deserves to be feared.

Allah said:

... وَلأُتِمَّ نِعْمَتِي عَلَيْكُمْ ...

...so that I may complete My blessings on you.

This **Ayah** relates to Allah's statement: لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ (...so that men may have no argument against you), meaning:

I will perfect My bounty on you by legislating for you to face the **Ka`bah**, so that the (Islamic) **Shariah** (law) is complete in every respect.

Allah said:

... وَلَعَلَّكُمْ تَهْتَدُونَ (١٥٠)

...that you may be guided.

meaning: `To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.'

This is why this **Ummah** is the best and most honored nation ever.

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنْكُمْ يَتْلُواْ عَلَيْكُمْ آيَـتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

2:151 Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you did not know.

فَاذْكُرُونِى أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ

2:152 Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.

Muhammad's Prophecy is a Great Bounty from Allah

Allah says;

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ (١٥١)

Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the **Hikmah** (i.e., **Sunnah**, Islamic laws and **Fiqh** - jurisprudence), and teaching you that which you did not know.

Allah reminds His believing servants with what He has endowed them with by sending Muhammad as a Messenger to them, reciting to them Allah's clear **Ayat** and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of **Jahiliyyah**

(pre-Islamic era). The Messenger also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'an, and the **Hikmah** (i.e., the wisdom), which is his **Sunnah**. He also teaches them what they knew not.

During the time of **Jahiliyyah**, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the **Awliya** (loyal friends of Allah) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues.

Allah said:

> لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ
>
> Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses (the Qur'an), and purifying them (from sins). (3:164)

Allah also criticized those who did not give this bounty its due consideration, when He said:

> أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ
>
> Have you not seen those who have changed the favors of Allah into disbelief (by denying Prophet Muhammad) and his Message of Islam), and caused their people to dwell in the house of destruction. (14:28)

Ibn Abbas commented,

> "Allah's favor means Muhammad.''

Therefore, Allah has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُون (١٥٢)

Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.

Mujahid said that Allah's statement: كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ (Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad) of your own),

> means: Therefore, remember Me in gratitude to My favor.

Al-Hasan Al-Basri commented about Allah's statement: فَاذْكُرُونِي أَذْكُرْكُمْ (Therefore remember Me. I will remember you),

> "Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness).''

An authentic **Hadith** states:

> يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْه

> Allah the Exalted said, `Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.'

Imam Ahmad reported that Anas narrated that Allah's Messenger said:

> قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَإٍ ذَكَرْتُكَ فِي مَلَإٍ مِنَ الْمَلَائِكَةِ أَوْ قَالَ: فِي مَلَإٍ خَيْرٍ مِنْهُ وَإِنْ دَنَوْتَ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتَ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتُكَ هَرْوَلَة

> Allah the Exalted said, `O son of Adam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will

mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come to you running.

Its chain is **Sahih**, it was recorded by Al-Bukhari.

Allah said:

... وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ

...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.)

In this **Ayah**, Allah commands that He be thanked and appreciated, and promises even more rewards for thanking Him.

Allah said in another **Ayah**:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ

And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe. (14:7)

Abu Raja' Al-Utaridi said:

Imran bin Husayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards.

He said, "Allah's Messenger said:

مَنْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى خَلْقِه

Those whom Allah has favored with a bounty, then Allah likes to see the effect of His bounty on His creation),

or he said,

عَلَى عَبْدِهِ

"on His servant'' - according to Ruh (one of the narrators of the **Hadith**).

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوةِ إِنَّ اللَّهَ مَعَ الصَّـبِرِينَ

2:153 O you who believe! Seek help in patience and As-Salah (the prayer). Truly, Allah is with As-Sabirin (the patient).

وَلاَ تَقُولُواْ لِمَن يُقْتَلُ فِى سَبيلِ اللَّهِ أَمْوَاتٌ

2:154 And say not of those who are killed in the way of Allah, "They are dead.''

بَلْ أَحْيَاءٌ وَلَكِن لاَّ تَشْعُرُونَ

Nay, they are living, but you perceive (it) not.

The Virtue of Patience and Prayer

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللّهَ مَعَ الصَّابِرِينَ (١٥٣)

O you who believe! Seek help in patience and **As-Salah** (the prayer). Truly, Allah is with **As-Sabirin** (the patient).

After Allah commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience.

A Hadith states:

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ:

- إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ
- وإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَه

Amazing is the believer, for whatever Allah decrees for him, it is better for him!

- If he is tested with a bounty, he is grateful for it and this is better for him;
- and if he is afflicted with a hardship, he is patient with it and this is better for him.

Allah has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allah's statement:

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَـشِعِينَ

And seek help in patience and **As-Salah** (the prayer) and truly, it is extremely heavy and hard except for **Al-Khashi`in** (i.e., the true believers in Allah). (2:45)

There are several types of **Sabr** - patience:

- one for avoiding the prohibitions and sins,
- one for acts of worship and obedience.

The second type carries more rewards than the first type.

- There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

Abdur-Rahman bin Zayd bin Aslam said,

"**Sabr** has two parts:

- patience for the sake of Allah concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body,
- and patience when avoiding what He dislikes, even if it is desired.

Those who acquire these qualities will be among the patient persons whom Allah shall greet (when they meet Him in the Hereafter; refer to Surah **Al-Ahzab** (33:44), Allah willing.''

The Life enjoyed by Martyrs

Allah's statement:

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء ...

And say not of those who are killed in the way of Allah, "They are dead.'' Nay, they are living,

indicates that the martyrs are alive and receiving their sustenance.

... وَلَكِن لاَّ تَشْعُرُونَ (١٥٤)

Nay, they are living, but you perceive (it) not.

Muslim reported in his **Sahih**:

أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلَ طَيْرٍ خُضْرٍ، تَسْرَحُ فِي الْجَنَّة حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً، فَقَالَ: مَاذَا تَبْغُونَ؟

The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allah). Your Lord looked at them and asked them, `What do you wish for?'

فَقَالُوا: يَا رَبَّنَا وَأَيَّ شَيْءٍ نَبْغِي، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ ؟

They said, `What more could we wish for while You have favored us with what You have not favored any other of your creation.'

ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هذَا،

He repeated the question again.

فَلَمَّا رَأَوْا أَنَّـهُم لَا يُتْرَكُون مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَنُقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً أُخْرَى لِمَا يَرَوْنَ مِنْ ثَوابِ الشَّهادَةِ

When they realize that they will be asked (until they answer), they said, `We wish that You send us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom).

فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُون

The Lord then said, `I have written that they will not be returned to it (earthly life) again.

Imam Ahmad reported that Abdur-Rahman bin Ka`b bin Malik narrated from his father that Allah's Messenger said:

نَسَمَةُ الْمُؤْمِنِ طَائِرٌ تَعْلَقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُه

The believer's soul is a bird that feeds on the trees of Paradise until Allah sends it back to its body when the person is resurrected.

This **Hadith** includes all the believers in its general meaning. Thus, the fact that the Qur'an mentions the martyrs in particular in the above **Ayah** serves to honor, glorify and favor them (although the other believers share the rewards they enjoy.

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَتِ وَبَشِّرِ الصَّـبِرِينَ

2:155 And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient).

الَّذِينَ إِذَآ أَصَـبَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلَّهِ وَإِنَّـآ إِلَيْهِ رَجِعونَ

2:156 Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.''

أُولَـئِكَ عَلَيْهِمْ صَلَوَتٌ مِّن رَّبْهِمْ وَرَحْمَةٌ وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ

2:157 They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

The Believer is Patient with the Affliction and thus gains a Reward

Allah says;

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ ...

And certainly, We shall test you with something of fear, hunger,

Allah informs us that He tests and tries His servants, just as He said in another **Ayah**:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard (for the cause of Allah) and **As-**

Sabirin (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful). (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger.

Allah said in another **Ayah**:

فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ

So Allah made it taste extreme of hunger (famine) and fear. (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allah has used here the word `**Libas**' (cover or clothes) of fear and hunger.

In the **Ayat** above, Allah used the words:

بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ (with something of fear, hunger), meaning, a little of each.

Then Allah said,

... وَنَقْصٍ مِّنَ الأَمَوَالِ ...

loss of wealth,

meaning, some of the wealth will be destroyed,

... وَالأَنفُسِ ....

lives,

meaning, losing friends, relatives and loved ones to death,

... وَالثَّمَرَاتِ ...

and fruits,

meaning, the gardens and the farms will not produce the usual or expected amounts.

This is why Allah said next:

... بَشِّرِ الصَّابِرِينَ (١٥٥)

but give glad tidings to **As-Sabirin** (the patient).

He then explained whom He meant by `the patient' whom He praised:

الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ (١٥٦)

Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.''

> meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection. These facts thus compel them to admit that they are Allah's servants and that their return will be to Him in the Hereafter.

This is why Allah said:

أُولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ...

They are those on whom are the **Salawat** (i. e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,

> meaning, Allah's praise and mercy will be with them.

Sa`id bin Jubayr added,

> "Meaning, safety from the torment.''

... وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

and it is they who are the guided ones.

Umar bin Al-Khattab commented:

> "What righteous things, and what a great heights.

أولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ (They are those on whom are the **Salawat** from their Lord, and (they are those who) receive His mercy) are the two righteous things.

أولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ (and it is they who are the guided ones) are the heights.''

The heights means more rewards, and these people will be awarded their rewards and more.

The Virtue of asserting that We all belong to Allah, during Afflictions

There are several Hadiths that mention the rewards of admitting that the return is to Allah by saying:

إِنَّا لِلّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ

"Truly, to Allah we belong and truly, to Him we shall return.''

when afflictions strike.

For instance, Imam Ahmad reported that Umm Salamah narrated:

Once, Abu Salamah came back after he was with Allah's Messenger and said: I heard Allah's Messenger recite a statement that made me delighted.

He said:

لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ:
اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذَلِكَ بِه

No Muslim is struck with an affliction and then says **Istirja`** when the affliction strikes, and then says: `O Allah! Reward me for my loss and give me what is better than it,' but Allah will do just that.

Umm Salamah said: So I memorized these words.

When Abu Salamah died I said **Istirja`** and said: "O Allah! Compensate me for my loss and give me what is better than it.''

I then thought about it and said, "Who is better than Abu Salamah?''

When my **Iddah** (the period of time before the widow or divorced woman can remarry) finished, Allah's Messenger asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it.

He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allah! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allah would punish me. I am old and have children.''

He said:

أَمَّا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُذْهِبُهَا اللهُ عَزَّ وَجَلَّ عَنْكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ الْعِيَالِ فَإِنَّمَا عِيَالُكِ عِيَالِي

As for the jealousy that you mentioned, Allah the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.

She said, "I have surrendered to Allah's Messenger.''

Allah's Messenger married her and Umm Salamah said later,

"Allah compensated me with who is better than Abu Salamah: Allah's Messenger.''

Muslim reported a shorter version of this **Hadith**.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا

2:158 Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House to perform Tawaf between them.

وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.

The Meaning of "it is not a sin" in the Ayah

Allah says

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ...

Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah. So it is not a sin on him who performs **Hajj** or **Umrah** (pilgrimage) of the House to perform **Tawaf** between them.

Imam Ahmad reported that Urwah said that he asked Aishah about what Allah stated:

"By Allah! It is not a sin if someone did not perform **Tawaf** around them."

Aishah said,

"Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, `It is not a sin if one did not perform **Tawaf** around them.'

Rather, the **Ayah** was revealed regarding the **Ansar**, who before Islam, used to assume **Ihlal**

(or **Ihram** for **Hajj**) in the area of Mushallal for their idol **Manat** that they used to worship. Those who assumed **Ihlal** for **Manat**, used to hesitate to perform **Tawaf** (going) between Mounts **As-Safa** and **Al-Marwah**. So they (during the Islamic era) asked Allah's Messenger about it, saying, `O Messenger of Allah! During the time of **Jahiliyyah**, we used to hesitate to perform **Tawaf** between **As-Safa** and **Al-Marwah**.'

Allah then revealed:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ...

Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah. So it is not a sin on him who performs **Hajj** or **Umrah** of the House to perform the going (**Tawaf**) between them.''

Aishah then said,

"Allah's Messenger has made it the **Sunnah** to perform **Tawaf** between them (**As-Safa** and **Al-Marwah**), and thus, no one should abandon performing **Tawaf** between them.''

This **Hadith** is reported in the **Sahihayn**.

In another narration, Imam Az-Zuhri reported that Urwah said:

Later on I (Urwah) told Abu Bakr bin Abdur-Rahman bin Al-Harith bin Hisham (of Aishah's statement) and he said,

"I have not heard of such information. However, I heard learned men saying that all the people, except those whom Aishah mentioned, said, `Our **Tawaf** between these two hills is a practice of **Jahiliyyah**.'

Some others among the **Ansar** said, `We were commanded to perform **Tawaf** of the **Ka`bah**, but not between **As-Safa** and **Al-Marwah**.' So

Allah revealed: إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ (Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah).''

Abu Bakr bin Abdur-Rahman then said,

"It seems that this verse was revealed concerning the two groups.''

Al-Bukhari collected a similar narration by Anas.

Ash-Sha`bi said,

"Isaf (an idol) was on **As-Safa** while Na'ilah (an idol) was on **Al-Marwah**, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing **Tawaf** between them. Thereafter, the Ayah (2:158 above) was revealed.''

The Wisdom behind legislating Sa`i between As-Safa and Al-Marwah

Muslim recorded a long **Hadith** in his **Sahih** from Jabir, in which Allah's Messenger finished the **Tawaf** around the House, and then went back to the **Rukn** (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near **As-Safa** while reciting: إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ (Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah).

The Prophet then said, (I start with what Allah has commanded me to start with (meaning start the **Sa`i** (i.e., fast walking) from the **As-Safa**).

In another narration of An-Nasa'i, the Prophet said, (Start with what Allah has started with (i.e., **As-Safa**)).

Imam Ahmad reported that Habibah bint Abu Tajrah said,

"I saw Allah's Messenger performing **Tawaf** between **As-Safa** and **Al-Marwah**, while the people were in front of him and he was behind them walking in **Sa`i**. I saw his garment twisted around his knees because of the fast walking in **Sa`i** (he was performing) and he was reciting:

اسْعَوْا فَإِنَّ اللهَ كَتَبَ عَلَيْكُمُ السَّعْي

Perform **Sa`i**, for Allah has prescribed **Sa`i** on you.'''

This **Hadith** was used as a proof for the fact that **Sa`i** is a **Rukn** of **Hajj**.

It was also said that;

> **Sa`i** is **Wajib**, and not a **Rukn** of **Hajj** and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with **Damm**.
>
> Allah has stated that **Tawaf** between **As-Safa** and **Al-Marwah** is among the symbols of Allah, meaning, among the acts that Allah legislated during the **Hajj** for Prophet Ibrahim.

Earlier we mentioned the **Hadith** by Ibn Abbas that the origin of **Tawaf** comes from the **Tawaf** of Hajar (Prophet Ibrahim's wife), between **As-Safa** and **Al-Marwah** seeking water for her son (Ismail). Ibrahim had left them in Makkah, where there was no habitation for her. When Hajar feared that her son would die, she stood up and begged Allah for His help and kept going back and forth in that blessed area between **As-Safa** and **Al-Marwah**. She was humble, fearful, frightened and meek before Allah. Allah answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of **Zamzam** bring forth its water for her, which is:

طَعَامُ طُعْمٍ،وَشِفَاءُ سُقْم

A tasty (or nutritional) food and a remedy for the illness.

Therefore, whoever performs **Sa`i** between **As-Safa** and **Al-Marwah** should remember his meekness, humbleness and need for Allah to guide his heart, lead his affairs to success and forgive his sins. He should also want Allah to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allah to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, --- the same providence which was provided to Hajar.

Allah then states:

... وَمَن تَطَوَّعَ خَيْرًا ...

And whoever does good voluntarily.

It was said that;

> the **Ayah** describes performing **Tawaf** more than seven times,

it was also said that;

> it refers to voluntary **Umrah** or **Hajj**.

It was also said that;

> it means volunteering to do good works in general, as Ar-Razi has stated.
>
> The third opinion was attributed to Al-Hasan Al-Basri. Allah knows best.

Allah states:

... فَإِنَّ اللّهَ شَاكِرٌ عَلِيمٌ (١٥٨)

...then verily, Allah is All-Recognizer, All-Knower.

> meaning, Allah's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone.
>
> Indeed:
>
> إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً
>
> Surely, Allah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward. (4:40)

إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ الْبَيِّنَـتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّـهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـئِكَ يَلعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّـعِنُونَ

2:159 Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَـئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

2:160 Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ أُولَـئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَـئِكَةِ وَالنَّاسِ أَجْمَعِينَ

2:161 Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allah and of the angels and of mankind, combined.

خَـلِدِينَ فِيهَا لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ

2:162 They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved.

The Eternal Curse for Those Who hide Religious Commandments

Allah says;

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (١٥٩)

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

> These **Ayat** sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allah has made such aspects clear for His servants through the Books that He revealed to His Messengers.

Abu Al-Aliyah said that these **Ayat**,

> "were revealed about the People of the Scripture who hid the description of Muhammad.''

Allah then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allah and by the cursers.

A **Hadith** in the **Musnad**, narrated through several chains of narrators, that strengthens the overall judgment of the **Hadith**, states that Abu Hurayrah narrated that Allah's Messenger said:

> مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَار
>
> Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.

It is also recorded by Al-Bukhari that Abu Hurayrah said,

> "If it was not for an **Ayah** in Allah's Book, I would not have narrated a **Hadith** for anyone: **إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى** (Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down),''

Mujahid said,

> "When the earth is struck by drought, the animals say, `This is because of the sinners among the Children of Adam. May Allah curse the sinners among the Children of Adam.'"

Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah said that وَيَلْعَنُهُمُ اللَّاعِنُونَ (and cursed by the cursers) means that;

> the angels and the believers will curse them.

Moreover, a **Hadith** states that;

> everything, including the fish in the sea, asks for forgiveness for the scholars.

The **Ayah** (2:159 above) states that;

> those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allah, the angels, all humanity, and those who curse (including the animals) each in its own distinct way.
>
> Allah knows best.

From this punishment, Allah excluded all who repent to Him:

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ ...

Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).

> This **Ayah** refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

... فَأُوْلَـئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (١٦٠)

These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

This **Ayah** also indicates that those who used to call to innovation, or even disbelief, and repent to Allah, then Allah will forgive them.

Allah afterwards states that;

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ ...

Verily, those who disbelieve, and die while they are disbelievers,

then:

... أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللهِ وَالْمَلآئِكَةِ وَالنَّاسِ أَجْمَعِينَ (١٦١)

خَالِدِينَ فِيهَا ...

it is they on whom is the curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of **Jahannam**, where,

... لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ ...

their punishment will neither be lightened,

Hence, the torment will not be decreased for them,

... وَلاَ هُمْ يُنظَرُونَ (١٦٢)

nor will they be reprieved.

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge with Allah from this evil end.

Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers.

Umar bin Al-Khattab and the **Imams** after him used to curse the disbelievers in their **Qunut** (a type of supplication) during the prayer and otherwise.

As for cursing a specific disbeliever, some scholars stated that;

> it is not allowed to curse him, because we do not know how Allah will make his end.

Others said that;

> it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allah curse him! He is being brought repeatedly (to be flogged for drinking)."
>
> Allah's Messenger said:
>
> لَا تَلْعَنْهُ فَإِنَّه يُحِبُّ اللهَ وَرَسُولَه
>
> Do not curse him, for he loves Allah and His Messenger.
>
> This **Hadith** indicates that it is allowed to curse those who do not love Allah and His Messenger.
>
> Allah knows best.

وَإِلَـهُكُمْ إِلَـهٌ وَحِدٌ لاَّ إِلَـهَ إِلاَّ هُوَ الرَّحْمَـنُ الرَّحِيمُ

2:163 And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

Allah says;

وَإِلَـهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ (١٦٣)

> And your **Ilah** (God) is One **Ilah** (God - Allah), **La ilaha illa Huwa** (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

In this **Ayah**, Allah mentions that He is the only deity, and that He has no partners or equals. He is Allah, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious - **Ar-Rahman**, the Most Merciful - **Ar-Rahim**.

We explained the meanings of these two Names in the beginning of Surah **Al-Fatihah**.

Shahr bin Hawshab reported that Asma' bint Yazid bin As-Sakan narrated that Allah's Messenger said:

«اسْمُ اللهِ الْأَعْظَمُ فِي هَاتَيْنِ الآيَتَيْن

Allah's Greatest Name is contained in these two **Ayat**:

وَإِلَـهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ

And your **Ilah** (God) is One **Ilah** (God - Allah), **La ilaha illa Huwa** (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

and:

الم

اللَّهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ

Alif-Lam-Mim. Allah! **La ilaha illa Huwa** (none has the right to be worshipped but He), **Al-Haiyul-Qaiyum** (the Ever Living, the One Who sustains and protects all that exists).'' (3:1-2)

Then Allah mentions some of the proof that He is alone as the deity, that He is the One who created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness.

Allah said:

إِنَّ فِي خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِى تَجْرِى فِى الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَآ أَنزَلَ اللَّهُ مِنَ السَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَـحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالأَرْضِ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

2:164 Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.

The Proofs for Tawhid

Allah said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ...

Verily, in the creation of the heavens and the earth...,

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has.

Allah continues:

... وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ ...

...and in the alternation of night and day.

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allah said:

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allah said:

يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ

Allah merges the night into the day, and He merges the day into the night. (57:6)

meaning, He extends the length of one from the other and vice versa.

Allah then continues:

... وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ ...

...and the ships which sail through the sea with that which is of use to mankind,

Shaping the sea in this manner, so that it is able to carry ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allah then continues:

... وَمَا أَنزَلَ اللّهُ مِنَ السَّمَاء مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا ...

...and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death,

which is similar to Allah's statement:

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. (36:33), until: وَمِمَّا لَا يَعْلَمُونَ (which they know not). (36:36)

Allah continues:

... وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ...

and the moving (living) creatures of all kinds that He has scattered therein,

meaning, in various shapes, colors, uses and sizes, whether small or large. Allah knows all that, sustains it, and nothing is concealed from Him.

Similarly, Allah said:

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (**Al-Lawh Al-Mahfuz** - the Book of Decrees with Allah). (11:6)

... وَتَصْرِيفِ الرِّيَاحِ ...

...and in the veering of winds...,

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north (the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the **Ka`bah**, sometimes from the west, striking its back.

There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allah knows best.

Allah continues:

... وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاء وَالأَرْضِ ...

...and clouds which are held between the sky and the earth,

The clouds run between the sky and the earth to wherever Allah wills of lands and areas.

Allah said next:

... لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (١٦٤)

...are indeed **Ayat** for people of understanding.

meaning, all these things are clear signs that testify to Allah's Oneness.

Similarly, Allah said:

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالأَرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لآيَـتٍ لأُوْلِى الأَلْبَـبِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَـوَتِ وَالأَرْضِ رَبَّنَآ مَا خَلَقْتَ هَذا بَـطِلاً سُبْحَـنَكَ فَقِنَا عَذَابَ النَّارِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.'' (3:190-191)

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُواْ أَشَدُّ حُبًّا لِلَّهِ

2:165 And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).

وَلَوْ يَرَى الَّذِينَ ظَلَمُواْ إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

2:166 When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّا

2:167 And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.''

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَـلَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُم بِخَـرِجِينَ مِنَ النَّارِ

Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.

The Condition of the Polytheists in this Life and the Hereafter

In these **Ayat**, Allah mentions the condition of the polytheists in this life and their destination in the Hereafter.

Allah says;

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللّهِ ...

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.

They appointed equals and rivals with Allah, worshipping them along with Allah and loving them, just as they love Allah. However, Allah is the only deity worthy of worship, Who has neither rival nor opponent nor partner.

It is reported in the **Sahihayn** that Abdullah bin Mas\`ud said:

I said, "O Messenger of Allah! What is the greatest sin'' He said:

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To appoint a rival to Allah while He Alone has created you.

Allah said:

... وَالَّذِينَ آمَنُواْ أَشَدُّ حُبًّا لِّلّهِ ...

But those who believe, love Allah more (than anything else).

Because these believers love Allah, know His greatness, revere Him, believe in His Oneness, then they do not associate anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allah warns those who commit **Shirk**,

... وَلَوْ يَرَى الَّذِينَ ظَلَمُواْ إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً ...

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah.

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and **Shirk** (polytheism), then they would shun the deviation that they live by.

... وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (١٦٥)

and that Allah is severe in punishment.

Allah mentions their false beliefs in their idols, and that those they followed will declare their innocence of them.

Allah said:

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ ...

When those who were followed disown (declare themselves innocent of) those who followed (them),

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

تَبَرَّأْنَآ إِلَيْكَ مَا كَانُواْ إِيَّانَا يَعْبُدُونَ

We declare our innocence (from them) before You. It was not us they worshipped. (28:63)

and:

سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُواْ يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

"Glorified be You! You are our **Wali** (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.'' (34:4)

The Jinn will also disown the disbelievers who worshipped them, and they will reject that worship.

Allah said:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. (46:5-6)

Allah said:

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

And they have taken (for worship) **alihah** (gods) besides Allah, that they might give them honor, power and glory (and also protect them from Allah' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). (19:81, 82)

Prophet Ibrahim said to his people:

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. (29:25)

Allah said:

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَجَعَلْنَا الاٌّغْلَـلَ فِى أَعْنَاقِ الَّذِينَ كَفَرُواْ هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُواْ يَعْمَلُونَ

But if you could see when the **Zalimun** (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you! Nay, but you were **Mujrimin** (polytheists, sinners, disbelievers, criminals).''

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!'' And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do. (34:31-33)

Allah said:

وَقَالَ الشَّيْطَـنُ لَمَّا قُضِىَ الاٌّمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ مِّن سُلْطَـنٍ إِلاَّ أَن

دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِى فَلاَ تَلُومُونِى وَلُومُوا أَنفُسَكُمْ مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُمْ بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

> And **Shaytan** (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the **Zalimin** (polytheists and wrongdoers). (14:22)

Allah then said:

... وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ (١٦٦)

...and they see the torment, then all their relations will be cut off from them.

> meaning, when they see Allah's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire.

Ata reported that Ibn Abbas said about: وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ (then all their relations will be cut off from them),

> "meaning the friendship.''

> Mujahid reported a similar statement in another narration by Ibn Abu Najih.

Allah said:

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا ...

And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.''

This **Ayah** means:

> \`If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allah Alone instead.'
>
> But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allah said.

This is why Allah said:

... كَذَلِكَ يُرِيهِمُ اللّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ...

Thus Allah will show them their deeds as regrets for them.

> meaning, their works will vanish and disappear.
>
> Similarly, Allah said:
>
> وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً
>
> And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (25:23)
>
> Allah also said:
>
> مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ
>
> The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day. (14:18)
>
> وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً
>
> As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water. (24:39)

This is why Allah said,

... وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ (١٦٧)

And they will never get out of the Fire.

يـأَيُّهَا النَّاسُ كُلُواْ مِمَّا فِى الاٌّرْضِ حَلَـلاً طَيِّباً وَلاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

2:168 O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy.

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَآءِ وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

2:169 He (Satan) commands you only what is evil and Fahishah (sinful), and that you should say about Allah what you know not.

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shaytan

After Allah stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that;

يَا أَيُّهَا النَّاسُ كُلُواْ مِمَّا فِي الأَرْضِ حَلاَلاً طَيِّباً وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ...

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of **Shaytan** (Satan).

Allah stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them;

He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind.

He also forbade them from following the footsteps of **Shaytan**, meaning his ways and methods with which he misguides his followers,

- like prohibiting the **Bahirah** (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or
- **Sa'ibah** (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or
- a **Wasilah** (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery),

and all of the other things that **Shaytan** made attractive to them during the time of **Jahiliyyah**.

Muslim recorded Iyad bin Himar saying that Allah's Messenger said that Allah the Exalted says,

إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ، وَفِيهِ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُم

\`Every type of wealth I have endowed My servants is allowed for them...' (until), \`I have created My servants **Hunafa**' (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I allowed for them.'

Allah said:

... إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (١٦٨)

...he is to you an open enemy.

warning against Satan.

Allah said in another instance:

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you! What an evil is the exchange for the **Zalimin** (polytheists, and wrongdoers, etc). (18:50)

Qatadah and As-Suddi commented on what Allah said: **وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ** (...and follow not the footsteps of **Shaytan** (Satan),

Every act of disobedience to Allah is among the footsteps of Satan.

Abd bin Humayd reported that Ibn Abbas said:

"Any vow or oath that one makes while angry, is among the footsteps of **Shaytan** and its expiation is that of the vow.''

Allah's statement:

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاء وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (١٦٩)

He (Satan) commands you only what is evil and **Fahishah** (sinful), and that you should say about Allah what you know not.

The verse means:

`Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as adultery and so forth.

He commands you to commit what is even worse, that is, saying about Allah without knowledge.'

So this includes every innovator and disbeliever.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنزَلَ اللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ

2:170 When it is said to them: "Follow what Allah has sent down.'' They say: "Nay! We shall follow what we found our fathers following.''

أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُونَ

(Would they do that!) even though their fathers did not understand anything nor were they guided!

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً

2:171 And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries.

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَعْقِلُونَ

(They are) deaf, dumb and blind. So they do not understand.

The Polytheist imitates Other Polytheists

Allah says;

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللّهُ قَالُواْ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءنَا ...

When it is said to them: "Follow what Allah has sent down.''

They say: "Nay! We shall follow what we found our fathers following.''

Allah states that if the disbelievers and polytheists are called to follow what Allah has revealed to His Messenger and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following,'' meaning, worshipping the idols and the false deities.

Allah criticized their reasoning:

... أَوَلَوْ كَانَ آبَاؤُهُمْ ...

(Would they do that!) even though their fathers,

meaning, those whom they follow and whose practices they imitate, and:

... لاَ يَعْقِلُونَ شَيْئاً وَلاَ يَهْتَدُونَ (١٧٠)

...did not understand anything nor were they guided.

meaning, they had no sound understanding or guidance.

Ibn Ishaq reported that Ibn Abbas said that this was revealed about a group of Jews whom Allah's Messenger called to Islam, but they refused, saying, "Rather, we shall follow what we found our forefathers following.'' So Allah revealed this **Ayah** (2:170) above."

The Disbeliever is just like an Animal

Allah says;

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَاء وَنِدَاء ...

And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries.

Allah made a parable of the disbelievers, just as He said in another **Ayah**:

لِلَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ مَثَلُ السَّوْءِ

For those who believe not in the Hereafter is an evil description. (16:60)

Similarly, Allah said here وَمَثَلُ الَّذِينَ كَفَرُواْ (And the example of those who disbelieve...),

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds.

This is what is reported from Ibn Abbas, Abu Al-Aliyah, Mujahid, Ikrimah, Ata, Al-Hasan, Qatadah, Ata Al-Khurasani and Ar-Rabi bin Anas.

... صُمٌّ بُكْمٌ عُمْيٌ ...

They are deaf, dumb, and blind.

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

... فَهُمْ لاَ يَعْقِلُونَ (١٧١)

So they do not understand.

means, they do not comprehend or understand anything.

يـأَيُّهَا الَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَـكُمْ وَاشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

2:172 O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَآ أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

2:173 He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

The Command to eat Pure Things and the Explanation of the Prohibited Things

Allah commands;

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُواْ لِلّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢)

O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

> Allah commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants.

Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a **Hadith** recorded

by Imam Ahmad, that Abu Hurayrah said that Allah's Messenger said:

يأَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ:

O people! Allah is **Tayyib** (Pure and Good) and only accepts that which is **Tayyib**. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said:

يأَيُّهَا الرُّسُلُ كُلُواْ مِنَ الطَّيِّبَـتِ وَاعْمَلُواْ صَـلِحاً إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ

O (you) Messengers! Eat of the **Tayyibat** and do righteous deeds. Verily, I am well-acquainted with what you do. (23:51),

and:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

O you who believe! Eat of the lawful things that We have provided you with.

ثُمَّ ذَكَرَ الرَّجُلَ

He then mentioned a man,

يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِّيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ ؟

who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, `O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?''

It was also recorded by Muslim and At-Tirmidhi

After Allah mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللّهِ ...

He has forbidden you only the **Maitah** (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.

> Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal.
>
> Dead animals of the sea are excluded from this ruling, as is explained later, Allah willing, as Allah said:
>
> أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ
>
> Lawful to you is (the pursuit of) water game and its use for food, (5:96),
>
> and because of the **Hadith** about the whale recorded in the **Sahih**.

The **Musnad**, **Al-Muwatta** and the **Sunan** recorded the Prophet saying about the sea:

> هُوَ الطَّهُورُ مَاؤُهُ والْحِلُّ مَيْتَتُه
>
> Its water is pure and its dead are permissible.)

Ash-Shafii, Ahmad, Ibn Majah, and Ad-Daraqutni reported that Ibn Umar said that the Prophet said:

> أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ،
>
> - السَّمَكُ وَالْجَرَادُ
> - وَالْكَبِدُ وَالطِّحَال

We have been allowed two dead things and two bloody things:

- fish and locusts;
- and liver and spleen.

We will mention this subject again in Surah **Al-Ma'idah**, if Allah wills.

Issue:

According to Ash-Shafii and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal.

In one narration from him, Malik said that;

> they are pure themselves, but become impure because of their location.

Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurtubi commented:

> "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid.''

Ibn Majah reported that Salman said that Allah's Messenger was asked about butter, cheese and fur.

He said:

> الْحَلَالُ مَا أَحَلَّ اللهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْه
>
> The allowed is what Allah has allowed in His Book and the prohibited is what Allah has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.

Allah has prohibited;

> eating the meat of swine, whether slaughtered or not, and this includes its fat, either because it is implied, or because the term **Lahm** includes that, or by analogy.

Similarly prohibited are;

> offerings to other than Allah, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of **Jahiliyyah**.

Al-Qurtubi mentioned that;

> Aishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims.
>
> She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables.''

The Prohibited is Allowed in Cases of Emergency

Then Allah permitted eating these things when needed for survival or when there are no permissible types of food available.

Allah said:

... فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ ...

But if one is forced by necessity without willful disobedience nor transgressing due limits,

> meaning, without transgression or overstepping the limits,

... فَلا إِثْمَ عَلَيْهِ ...

...then there is no sin on him.

> meaning, if one eats such items, for,

... إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٧٣)

Truly, Allah is Oft-Forgiving, Most Merciful.

Mujahid said,

> "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allah, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allah, then the permission does not apply to him even if he is in dire need.''
>
> The same was reported from Sa`id bin Jubayr.

Sa`id and Muqatil bin Hayyan are reported to have said that without willful disobedience means,

> "Without believing that it is permissible.''

It was reported that Ibn Abbas commented on the **Ayah**: غَيْرَ بَاغٍ وَلاَ عَادٍ (...without willful disobedience nor transgressing) saying,

> "Without willful disobedience means eating the dead animal and not continuing to do so."

Qatadah said: غَيْرَ بَاغٍ (without willful disobedience),

> "Without transgressing by eating from the dead animals, that is when the lawful is available.''

Issue:

When one in dire straits finds both - dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals.

Ibn Majah reported that Abbad bin Shurahbil Al-Ghubari said,

"One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allah's Messenger and told him what had happened. He said to the man:

مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا أَوْ سَاغِبًا وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا

You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.

The Prophet commanded him to return Abbad's garment to him, and to offer him a **Wasq** (around 180 kilograms) - or a half **Wasq** - of food.

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the **Hadith** that Amr bin Shu\`ayb narrated from his father that his grandfather said:

Allah's Messenger was asked about the hanging clusters of dates.

He said:

مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ بِفِيهِ غَيْرَ مُتَّخِذٍ خُبْنَةً،فَلَا شَيْءَ عَلَيْه

There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.

Muqatil bin Hayyan commented on: فَلا إِثْمَ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (...then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful),

"For what is eaten out of necessity.''

Sa\`id bin Jubayr said,

"Allah is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity.''

Masruq said,

> "Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire.''
>
> This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ اللَّهُ مِنَ الْكِتَـبِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ

2:174 Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire.

وَلاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَـمَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلَـلَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ

2:175 Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَـبَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِى الْكِتَـبِ لَفِى شِقَاقٍ بَعِيدٍ

2:176 That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

Criticizing the Jews for concealing what Allah revealed

Allah said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ ...

Verily, those who conceal what Allah has sent down of the Book,

Meaning the Jews who concealed their Book's descriptions of Muhammad, all of which testify to his truth as a Messenger and a Prophet.

They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muhammad, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit.

They preferred the little that they gained over guidance and following the truth, believing in the Messenger and having faith in what Allah was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allah made the truth about His Messenger known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allah criticized them again many times in His Book.

For instance, Allah said in this **Ayah**,

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلاً ...

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things).

meaning, the joys and delights of this earthly life.

Allah said:

... أُولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ ...

...they eat into their bellies nothing but fire,

meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allah said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَلَ الْيَتَـمَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَاراً وَسَيَصْلَوْنَ سَعِيراً

Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire! (4:10)

Also, reported in an authentic **Hadith** is that Allah's Messenger said:

الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّم

Those who eat or drink in golden or silver plates are filling their stomachs with the fire of **Jahannam** (Hell).

Allah said:

... وَلاَ يُكَلِّمُهُمُ اللّهُ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٤)

Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

This is because Allah is furious with them for concealing the truth. They thus deserve Allah's anger, so Allah will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment.

Then, Allah said about them:

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَةَ بِالْهُدَى ...

Those are they who have purchased error for guidance.

> Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books.

Allah said:

... وَالْعَذَابَ بِالْمَغْفِرَةِ ...

...and torment at the price of forgiveness,

> meaning, they preferred torment over forgiveness due to the sins they have committed.

Allah then said:

... فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ (١٧٥)

So how bold they are (for evil deeds which will push them) to the Fire.

> Allah states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer.

> We seek refuge with Allah from this evil end.

Allah's Statement:

ذَلِكَ بِأَنَّ اللّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ...

That is because Allah has sent down the Book (the Qur'an) in truth.

means, they deserve this painful torment because Allah has revealed Books to His Messenger Muhammad, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allah's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it.

This Final Messenger - Muhammad - called them to Allah, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the **Ayat** that Allah revealed to His Messengers, and this is why they deserved the torment and the punishment.

This is why Allah said here:

ذَلِكَ بِأَنَّ اللّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (١٧٦)

That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed about the Book are far away in opposition.

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

2:177 It is not Birr that you turn your faces towards east and (or) west;

وَلَـكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَالْمَلَـئِكَةِ وَالْكِتَـبِ وَالنَّبِيِّينَ

but Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets,

وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِى الْقُرْبَى وَالْيَتَـمَى
وَالْمَسَـكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَوةَ وَءَاتَى الزَّكَوةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَـهَدُواْ
وَالصَّابِرِينَ فِى الْبَأْسَآءِ والضَّرَّاءِ وَحِينَ الْبَأْسِ

and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs As-Salah (Iqamat-As-Salah), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

أُولَـئِكَ الَّذِينَ صَدَقُوا وَأُولَـئِكَ هُمُ الْمُتَّقُونَ

Such are the people of the truth and they are Al-Muttaqun (the pious).

Al-Birr (Piety, Righteousness)

This **Ayah** contains many great wisdoms, encompassing rulings and correct beliefs. Allah says;

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ...

It is not **Birr** that you turn your faces towards east and (or) west; but **Birr** is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets...,

As for the explanation of this **Ayah**, Allah first commanded the believers to face **Bayt Al-Maqdis**, and then to face the **Ka`bah** during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims.

Then Allah sent revelation which clarified the wisdom behind this command, that is, obedience to Allah, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is **Birr**, **Taqwa** and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allah. This is why Allah said:

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ...

It is not **Birr** that you turn your faces towards east and (or) west (in prayers); but **Birr** is the one who believes in Allah and the Last Day,

Similarly, Allah said about the sacrifices:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَآؤُهَا وَلَـكِن يَنَالُهُ التَّقْوَى مِنكُمْ

It is neither their meat nor their blood that reaches Allah, but it is the piety from you that reaches Him. (22:37)

Abu Al-Aliyah said,

"The Jews used to face the west for their **Qiblah**, while the Christians used to face the east for their Qiblah. So Allah said: **لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ** (It is not Birr that you turn your faces towards east and (or) west (in prayers)),

meaning, "this is faith, and its essence requires implementation.''

Similar was reported from Al-Hasan and Ar-Rabi bin Anas.

Ath-Thawri recited: **وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ** (but **Birr** is the one who believes in Allah), and said that;

what follows are the types of **Birr**.

He has said the truth. Certainly, those who acquire the qualities mentioned in the **Ayah** will have indeed embraced all aspects of Islam and implemented all types of righteousness; believing in Allah, that He is the only God worthy of worship, and believing in the angels the emissaries between Allah and His Messengers.

The `Books' are the Divinely revealed Books from Allah to the Prophets, which were finalized by the most honorable Book (the Qur'an). The Qur'an supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'an abrogates all previous Books and testifies to all of Allah's Prophets, from the first Prophet to the Final Prophet, Muhammad, may Allah's peace and blessings be upon them all.

Allah's statement:

... وَآتَى الْمَالَ عَلَى حُبِّهِ ...

...and gives his wealth, in spite of love for it,

> refers to those who give money away while desiring it and loving it.

It is recorded in the **Sahihayn** that Abu Hurayrah narrated that the Prophet said:

> أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وتَخْشَى الْفقْر
>
> The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.
>
> Allah said:
>
> وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً
>
> إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنكُمْ جَزَآءً وَلاَ شُكُوراً
>
> And they give food, inspite of their love for it, to the **Miskin** (the poor), the orphan,

and the captive (saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you.'' (76:8, 9)

and,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ

By no means shall you attain **Birr** unless you spend of that which you love. (3:92)

Allah's statement:

وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

...and give them preference over themselves even though they were in need of that, (59:9),

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous **Ayat** give away what they covet (but not necessarily need).

Allah's statement:

... ذَوِي الْقُرْبَى ...

the kinsfolk,

refers to man's relatives, who have more rights than anyone else to one's charity, as the **Hadith** supports:

الصَّدَقَةُ عَلَى الْمَسَاكِينِ صَدَقَةٌ، وعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَـةٌ، فَهُمْ أَوْلَى النَّاسِ بِكَ وَبِبِرِّكَ وَإِعْطَائِك

Sadaqah (i.e., charity) given to the poor is a charity, while the **Sadaqah** given to the relatives is both **Sadaqah** and **Silah** (nurturing relations), for they are the most deserving of you and your kindness and charity.

Allah has commanded kindness to the relatives in many places in the Qur'an.

... وَالْيَتَامَى ...

to the orphans,

The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence.

Abdur-Razzaq reported that Ali said that the Prophet said:

... وَالْمَسَاكِينَ ...

and to **Al-Masakin**,

The **Miskin** is the person who does not have enough food, clothing, or he has no dwelling. So the **Miskin** should be granted the provisions to sustain him enough so that he can acquire his needs.

In the **Sahihayn** it is recorded that Abu Hurayrah said that Allah's Messenger said:

لَيْسَ الْمِسْكِينُ بِهذَا الطَّوَّافِ الَّذِي تَرُدُّه التَّمْرَةُ والتَّمْرَتَانِ، واللُّقْمَةُ واللُّقْمَتَانِ، ولَكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنىً يُغْنِيهِ ولَا يُفْطَنُ لَهُ فَيُتصدَّقَ عَلَيْه

The **Miskin** is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the **Miskin** is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.

... وَابْنَ السَّبِيلِ ...

and to the wayfarer,

is the needy traveler who runs out of money and should, thus, be granted whatever amount that helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back.

The guests are included in this category.

Ali bin Abu Talhah reported that Ibn Abbas said,

"**Ib As-Sabil** (wayfarer) is the guest who is hosted by Muslims.''

Furthermore, Mujahid, Sa`id bin Jubayr, Abu Jafar Al-Baqir, Al-Hasan, Qatadah, Ad-Dahhak, Az-Zuhri, Ar-Rabi bin Anas and Muqatil bin Hayyan said similarly.

... وَالسَّآئِلِينَ ...

and to those who ask,

refers to those who beg people and are thus given a part of the **Zakah** and general charity.

... وَفِي الرِّقَابِ ...

and to set servants free,

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom.

We will mention several of these categories and types under the Tafsir of the **Ayah** on **Sadaqah** in Surah **Bara'h**, if Allah Willing.

Allah's statement:

... وَأَقَامَ الصَّلاةَ ...

performs **As-Salah** (**Iqamat-As-Salah**),

means, those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allah.

Allah's statement:

... وَآتَى الزَّكَاةَ ...

and gives the **Zakah**,

Sa`id bin Jubayr and Muqatil bin Hayyan have stated,

> means, the required charity (**Zakah**) due on one's money.

Allah's statement:

... وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ ...

and who fulfill their covenant when they make it,

> is similar to:
>
> الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يِنقُضُونَ الْمِيثَـقَ
>
> Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant). (13:20)

The opposite of this characteristic is hypocrisy. As found in a **Hadith**:

> آيَةُ الْمُنَافِقِ ثَلَاثٌ:
>
> - إِذَا حَدَّثَ كَذَبَ،
> - وَإِذَا وَعَدَ أَخْلَفَ،
> - وَإِذَا اؤْتُمِنَ خَانَ
>
> The signs of a hypocrite are three:
>
> - if he speaks, he lies;
> - if he promises, he breaks his promise;
> - and if he is entrusted, he breaches the trust.

In another version:

> - إِذَا حَدَّثَ كَذَبَ،
> - وَإِذَا عَاهَدَ غَدَرَ،
> - وَإِذَا خَاصَمَ فَجَرَ

- If he speaks, he lies;
- if he vows, he breaks his vow;
- and if he disputes, he is lewd.

Allah's statement:

... وَالصَّابِرِينَ فِي الْبَأْسَاء والضَّرَّاء وَحِينَ الْبَأْسِ ...

...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

> means, during the time of meekness and ailment.

وَحِينَ الْبَأْسِ (...and at the time of fighting (during the battles),

Ibn Mas`ud, Ibn Abbas, Abu Al-Aliyah, Murrah Al-Hamdani, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi, Muqatil bin Hayyan, Abu Malik, Ad-Dahhak and others have stated,

> means on the battlefield while facing the enemy.

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them.

And Allah knows best, it is He Whom help is sought from, and upon Him we rely.

Allah's statement:

... أولَـئِكَ الَّذِينَ صَدَقُوا ...

Such are the people of the truth,

> means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue.

So they are the truthful,

... وَأُولَـئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

and they are **Al-Muttaqun** (the pious).

> because they avoided the prohibitions and performed the acts of obedience.

يـأَيُّهَا الَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى

2:178 O you who believe! Al-Qisas (the Law of equality) is prescribed for you in case of murder:

الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالاٌّنثَى بِالاٌّنْثَى

the free for the free, the slave for the slave, and the female for the female.

فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَـنٍ

But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.

ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يأُولِي الاٌّلْبَـبِ لَعَلَّكُمْ تَتَّقُونَ

2:179 And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment), O men of understanding, that you may acquire Taqwa.

The Command and the Wisdom behind the Law of Equality

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى ...

O you who believe! **Al-Qisas** (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

> Allah states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do not transgress the set limits, as others before you transgressed them, and thus changed what Allah has ordained for them.

The reason behind this statement is that (the Jewish tribe of) Banu An-Nadir invaded Qurayzah (another Jewish tribe) during the time of **Jahiliyyah** (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadir kills a person from Quraizah, he is not killed in retaliation, but only pays a hundred **Wasq** of dates. However, when a person from Quraizah kills a Nadir man, he would be killed for him. If Nadir wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraizah man pays two hundred **Wasq** of dates (double the amount Nadir pays in **Diyah** (blood money)). So Allah commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allah has commanded them. Allah said:

> كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى
>
> **Al-Qisas** (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

Allah's statement: الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى (the free for the free, the slave for the slave, and the female for the female) was abrogated by the statement life for life (5:45).

However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills.

Al-Bukhari reported that Ali narrated that Allah's Messenger said:

وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ

> The Muslim is not killed for the disbeliever (whom he kills).

No opinion that opposes this ruling could stand correct, nor is there an authentic **Hadith** to contradict it. However, Abu Hanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the **Ayah** (5:45) in Surah **Al-Ma'idah**.

The Four **Imams** (Abu Hanifah, Malik, Shafii and Ahmad) and the majority of scholars stated that;

> the group is killed for one person whom they murder.

Umar said, about a boy who was killed by seven men,

> "If all the residents of San`a' (capital of Yemen today) collaborated on killing him, I would kill them all.''

No opposing opinion was known by the Companions during that time which constitutes a near **Ijma** (consensus).

There is an opinion attributed to Imam Ahmad that;

> a group of people is not killed for one person whom they kill, and that only one person is killed for one person.
>
> Ibn Al-Mundhir also attributed this opinion to Mu`adh, Ibn Az-Zubayr, Abdul-Malik bin Marwan, Az-Zuhri, Ibn Sirin and Habib bin Abu Thabit.

Allah's statement:

... فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاء إِلَيْهِ بِإِحْسَانٍ ...

But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.

> refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder.

> This opinion is attributed to Abu Al-Aliyah, Abu Sha`tha', Mujahid, Sa`id bin Jubayr, Ata Al-Hasan, Qatadah and Muqatil bin Hayyan.

Ad-Dahhak said that Ibn Abbas said: فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ (But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), means,

> "the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the **Diyah** after capital punishment becomes due (against the killer), this is the **`Afw** (pardon mentioned in the **Ayah**).''

Allah's statement:

... فَاتِّبَاعٌ بِالْمَعْرُوفِ ...

...then it should be sought in a good manner,

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

... وَأَدَاء إِلَيْهِ بِإِحْسَانٍ ...

and paid to him respectfully.

> means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allah's statement:

... ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ...

This is an alleviation and a mercy from your Lord.

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa`id bin Mansur reported that Ibn Abbas said,

"The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allah said to this **Ummah** (the Muslim nation):

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money).

Hence, `pardoning' or `forgiving' means accepting blood money in intentional murder cases.''

Ibn Hibban also recorded this in his **Sahih**.

Qatadah said: ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ (This is an alleviation from your Lord),

Allah had mercy on this **Ummah** by giving them the **Diyah** which was not allowed for any nation before it.

- The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money.

- The People of the **Injil** (the Gospel - the Christians) were required to pardon (the killer, but no **Diyah** was legislated).
- This **Ummah** (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money.''

Similar was reported from Sa`id bin Jubayr, Muqatil bin Hayyan and Ar-Rabi bin Anas.

Allah's statement:

... فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (١٧٨)

So after this whoever transgresses the limits, he shall have a painful torment.

means, those who kill in retaliation after taking the **Diyah** or accepting it, they will suffer a painful and severe torment from Allah.

The same was reported from Ibn Abbas, Mujahid, Ata Ikrimah, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan.

The Benefits and Wisdom of the Law of Equality

Allah's statement:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ ...

And there is life for you in **Al-Qisas**,

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved.

In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an: وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ (And there is (a saving of) life for you in **Al-Qisas** (the Law of equality in punishment).

Abu Al-Aliyah said,

> "Allah made the Law of equality a `life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn.''
>
> Similar statements were reported from Mujahid, Sa`id bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Ar-Rabi bin Anas and Muqatil bin Hayyan.

Allah's statement:

... يَا أُولِيْ الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (١٧٩)

O men of understanding, that you may acquire **Taqwa**.

> means, `O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allah and what He considers sinful.'
>
> **Taqwa** (mentioned in the **Ayah**) is a word that means doing all acts of obedience and refraining from all prohibitions.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلِدَيْنِ وَالأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

2:180 It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).

فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَآ إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

2:181 Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

2:182 But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

Including Parents and Relatives in the Will was later abrogated

Allah says;

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (١٨٠)

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon **Al-Muttaqin** (the pious).

This **Ayah** contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the **Ayah** about inheritance was revealed.

When the **Ayah** of inheritance was revealed, this **Ayah** was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allah. Therefore, deserving inheritors take their fixed inheritance without

the need to be included in the will or to be reminded of the favor of the inherited person.

For this reason we see the **Hadith** narrated in the **Sunan** and other books that Amr bin Kharijah said:

> I heard Allah's Messenger saying in a speech:
>
> إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍ حَقَّهُ، فَلَا وَصِيَّــةَ لِوَارِث
>
> Allah has given each heir his fixed share. So there is no will for a deserving heir.

Imam Ahmad recorded that Muhammad bin Sirin said:

> Ibn Abbas recited Surah **Al-Baqarah** until he reached the **Ayah**: **إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ** (...if he leaves wealth, that he makes a bequest to parents and next of kin), he then said,
>
> "This **Ayah** was abrogated.''
>
> This was recorded by Sa`id bin Mansur and Al-Hakim in his **Mustadrak**.
>
> Al-Hakim Said, "It is **Sahih** according to their criteria (Al-Bukhari and Muslim).''

Ibn Abu Hatim reported that Ibn Abbas said that Allah's statement: **الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ** (a bequest to parents and next of kin),

> was abrogated by the **Ayah**:
>
> لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيباً مَّفْرُوضاً
>
> There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share. (4:7)

Ibn Abu Hatim then said,

"It was reported from Ibn Umar, Abu Musa, Sa`id bin Musayyib, Al-Hasan, Mujahid, Ata Sa`id bin Jubayr, Muhammad bin Sirin, Ikrimah, Zayd bin Aslam and Ar-Rabi bin Anas. Qatadah, As-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim An-Nakhai, Shurayh, Ad-Dahhak and Az-Zuhri said that;

> this **Ayah** (2:180 above) was abrogated by the **Ayah** about the inheritors (4:7).''

The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the **Ayah** about the will.

It is recorded in the **Sahihayn** that Ibn Umar said that;

Allah's Messenger said:

مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيه يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَه

It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.

Ibn Umar commented,

"Ever since I heard this statement from Allah's Messenger, no night has passed, but my will is kept ready with me.''

There are many other **Ayat** and **Hadiths** ordering kindness and generosity to one's relatives.

The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess.

It is recorded in the **Sahihayn** that Sa`d bin Abu Waqqas said,

"O Allah's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?''

He said, "No.''

Sa`d said, "Then may I will half of it?''

He said, "No.''

Sa`d said, "One-third?''

He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others.''

Al-Bukhari mentioned in his **Sahih** that Ibn Abbas said,

"I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allah's Messenger said:

الثُّلُثُ وَالثُّلُثُ كَثِير

One-third, yet even one-third is too much.''

Allah's statement:

فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ...

Then whoever changes it after hearing it, the sin shall be on those who make the change.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ (the sin shall be on those who make the change).

Ibn Abbas and others said,

"The dead person's reward will be preserved for him by Allah, while the sin is acquired by those who change the will.''

... إِنَّ اللّهَ سَمِيعٌ عَلِيمٌ (١٨١)

Truly, Allah is All-Hearer, All-Knower.

means, Allah knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allah's statement:

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٨٢)

But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا (But he who fears from a testator some unjust act or wrongdoing),

Ibn Abbas, Abu Al-Aliyah, Mujahid, Ad-Dahhak, Ar-Rabi bin Anas and As-Suddi said,

"Error.''

These errors include such cases;

- as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him.
- Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth.

Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention.

In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allah mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the previous **Ayah**.

And Allah knows best.

The Virtue of Fairness in the Will

Abdur-Razzaq reported that Abu Hurayrah said that Allah's Messenger said:

إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَه بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ.

وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّـةَ

A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire.

A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.

Abu Hurayrah then said, "Read if you wish:

تِلْكَ حُدُودُ اللَّهِ فَلاَ تَعْتَدُوهَا

These are the limits ordained by Allah, so do not transgress them.'' (2:229)

يأَيُّهَا الَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:183 O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwa.

أَيَّامًا مَّعْدُودَتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

2:184 Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.

وَعَلَى ٱلَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ

And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).

خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

But whoever does good of his own accord, it is better for him. And that your fast is better for you if only you know.

The Order to Fast

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣)

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have **Taqwa**.

In an address to the believers of this Ummah, Allah ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allah the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior.

Allah mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations.

Similarly, Allah said:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَـكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَـكُم فَاسْتَبِقُوا الخَيْرَاتِ

To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. (5:48)

Allah said in this **Ayah**:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have **Taqwa**.

since the fast cleanses the body and narrows the paths of **Shaytan**.

In the **Sahihayn** the following **Hadith** was recorded:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاء

O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.

Allah then commands;

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ...

Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.

Allah states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts, thereby weakening their resolve and endurance.

The various Stages of Fasting

Al-Bukhari and Muslim recorded that Aishah said,

> "(The day of) `**Ashura**' was a day of fasting. When the obligation to fast Ramadan was revealed, those who wished fasted, and those who wished did not.''
>
> Al-Bukhari recorded the same from Ibn `Umar and Ibn Mas`ud.

Allah said:

... وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ...

> ...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a **Miskin** (poor person) (for every day).
>
> Mu`adh commented,
>
>> "In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day.''
>
> Al- Bukhari recorded Salamah bin Al-Akwa saying that;
>
>> when the **Ayah** was revealed, those who did not wish to fast, used to pay the **Fidyah** (feeding a poor person for each day they did not fast) until the following **Ayah** (2:185) was revealed abrogating the previous **Ayah**.
>
> It was also reported from Ubaydullah from Nafi that Ibn Umar said;
>
>> "It was abrogated.''
>
> As-Suddi reported that Murrah narrated that Abdullah said about this **Ayah**:
>
>> "It means `those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead.''

Allah then said:

... فَمَن تَطَوَّعَ خَيْرًا ...

But whoever does good of his own accord,

meaning whoever fed an extra poor person.

... فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٨٤)

it is better for him. And that you fast is better for you if only you know.

Later the **Ayah**: فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ (So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe **Sawm** (fasting) that month) (2:185) was revealed and this abrogated the previous **Ayah** (2:184).

The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhari reported that;

Ata heard Ibn Abbas recite: وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ (And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). Ibn Abbas then commented,

"(This **Ayah**) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast).''

Others reported that Sa`id bin Jubayr mentioned this from Ibn Abbas.

So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allah said: فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ (So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe **Sawm** (fasting) that month. (2:185)

As for the old man (and woman) who cannot fast,

he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a **Fidyah** for every day missed.

This is the opinion of Ibn Abbas and several others among the **Salaf** who read the **Ayah**: وَعَلَى الَّذِينَ يُطِيقُونَهُ (And as for those who can fast with difficulty, (e.g., an old man)), to mean those who find it difficult to fast as Ibn Mas`ud stated.

This is also the opinion of Al-Bukhari who said,

> "As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast.''

This point, which Al-Bukhari attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya`la Mawsuli in his Musnad, that Ayub bin Abu Tamimah said;

> "Anas could no longer fast. So he made a plate of **Tharid** (broth, bread and meat) and invited thirty poor persons and fed them.''

The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the **Fidyah** and do not have to fast other days in place of the days that they missed.

شَهْرُ رَمَضَانَ الَّذِى أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَـتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

2:185 The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month, and whoever is ill or on a journey, the same number (of days which one did not observe Sawm (fasting) must be made up) from other days.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ

Allah intends for you ease, and He does not want to make things difficult for you.

وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

(He wants that you) must complete the same number (of days), and that you must magnify Allah (i.e., to say Takbir (Allahu Akbar: Allah is the Most Great)) for having guided you so that you may be grateful to Him.

The Virtue of Ramadan and the Revelation of the Qur'an in it

Allah says;

شَهْرُ رَمَضَانَ الَّذِيَ أُنزِلَ فِيهِ الْقُرْآنُ ...

The month of **Ramadan** in which was revealed the Qur'an,

Allah praised the month of **Ramadan** out of the other months by choosing it to send down the Glorious Qur'an, just as He did for all of the Divine Books He revealed to the Prophets.

Imam Ahmad reported Wathilah bin Al-Asqa that Allah's Messenger said:

أُنْزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِسِتَّ مَضَيْنَ مِنْ رَمَضَانَ، وَالْإِنْجِيلُ لِثَلَاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ، وَأَنْزَلَ اللهُ الْقُرْآنَ لِأَرْبَعٍ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ

The **Suhuf** (Pages) of Ibrahim were revealed during the first night of **Ramadan**. The Torah was revealed during the sixth night of **Ramadan**. The **Injil** was revealed during the thirteenth night of **Ramadan**. Allah revealed the Qur'an on the twenty-fourth night of Ramadan.

The Virtues of the Qur'an

Allah said:

... هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ...

...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

Here Allah praised the Qur'an, which He revealed as guidance for the hearts of those who believe in it and adhere to its commands.

Allah said: وَبَيِّنَاتٍ (and clear proofs) meaning, as clear and unambiguous signs and unequivocal proof for those who understand them.

These proofs testify to the truth of the Qur'an, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramadan

Allah said:

... فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ...

So whoever of you sights (the crescent on the first night of) the month (of **Ramadan**, i.e., is present at his home), he must observe **Sawm** (fasting) that month.

> This **Ayah** requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month.

This **Ayah** abrogated the **Ayah** that allows a choice of fasting or paying the **Fidyah**. When Allah ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation.

Allah said:

... وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ...

...and whoever is ill or on a journey, the same number (of days which one did not observe Sawm (fasting) must be made up) from other days.

> This **Ayah** indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead.

Allah said:

... يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ ...

Allah intends for you ease, and He does not want to make things difficult for you.

> This **Ayah** indicates that Allah allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

Several Rulings concerning the Fast

The authentic **Sunnah** states that;

> Allah's Messenger traveled during the month of **Ramadan** for the battle for Makkah. The Prophet marched until he reached the area of Kadid and then broke his fast and ordered those who were with him to do likewise.

This was recorded in the Two **Sahihs**.

Breaking the fast mentioned in this **Hadith** was not required, for the Companions used to go out with Allah's Messenger during the month of **Ramadan**, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the **Hadith** required breaking the fast, the Prophet would have criticized those who fasted. Allah's Messenger himself sometimes fasted while traveling.

For instance, it is reported in the Two **Sahihs** that Abu Ad-Darda said,

> "We once went with Allah's Messenger during **Ramadan** while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allah's Messenger and Abdullah bin Rawahah were fasting at that time.''

We should state that observing the permission to break the fast while traveling is better, as Allah's Messenger said about fasting while traveling:

> مَنْ أَفْطَرَ فَحَسَنٌ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْه
>
> Those who did not fast have done good, and there is no harm for those who fasted.

In another **Hadith**, the Prophet said:

> عَلَيْكُمْ بِرُخْصَةِ اللهِ الَّتِي رُخِّصَ لَكُم
>
> Hold to Allah's permission that He has granted you.

Some scholars say that the two actions are the same, as Aishah narrated that;

> Hamzah bin Amr Al-Aslami said, "O Messenger of Allah! I fast a lot, should I fast while traveling?''
>
> The Prophet said:
>
> إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِر

> Fast if you wish or do not fast if you wish.
>
> This **Hadith** is in the Two **Sahihs**.

It was reported that;

> if the fast becomes difficult (while traveling), then breaking the fast is better.

Jabir said that;

> Allah's Messenger saw a man who was being shaded (by other people while traveling). The Prophet asked about him and he was told that man was fasting.
>
> The Prophet said:
>
> لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَر
>
> It is not a part of **Birr** (piety) to fast while traveling.
>
> This was recorded by Al-Bukhari and Muslim.

As for those who ignore the **Sunnah** and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact.

We should mention that fasting consecutive days is only required exclusively during **Ramadan**. After the month of **Ramadan**, what is required then is to merely make up for missed days. This is why Allah said: فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ (...the same number (should be made up) from other day).

Ease and not Hardship

Allah then said:

... يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ ...

> Allah intends for you ease, and He does not want to make things difficult for you.

Imam Ahmad recorded Anas bin Malik saying that Allah's Messenger said:

يَسِّرُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنَفِّرُوا

> Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.
>
> This **Hadith** was also collected in the Two **Sahihs**.

It is reported in the **Sahihayn** that Allah's Messenger said to Mu`adh and Abu Musa when he sent them to Yemen:

بَشِّرَا وَلَا تُنَفِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا

> Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.

The **Sunan** and the **Musnad** compilers recorded that Allah's Messenger said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

> I was sent with the easy **Hanifiyyah** (Islamic Monotheism).

Allah's statement:

... يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُواْ الْعِدَّةَ ...

Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days),

> means: You were allowed to break the fast while ill, while traveling, and so forth, because Allah wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

Remembering Allah upon performing the Acts of Worship

Allah's statement:

... وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ ...

...and that you must magnify Allah (i.e., to say **Takbir** (**Allahu Akbar**: Allah is the Most Great)) for having guided you,

means: So that you remember Allah upon finishing the act of worship.

This is similar to Allah's statement:

فَإِذَا قَضَيْتُم مَّنَـسِكَكُمْ فَاذْكُرُواْ اللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا

So when you have accomplished your **Manasik**, (rituals) remember Allah as you remember your forefathers or with far more remembrance. (2:200)

فَإِذَا قُضِيَتِ الصَّلَوةُ فَانتَشِرُواْ فِى الاٌّرْضِ وَابْتَغُواْ مِن فَضْلِ اللَّهِ وَاذْكُرُواْ اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ

...Then when the (**Jumuah**) **Salah** (prayer) is ended, you may disperse through the land, and seek the bounty of Allah (by working), and remember Allah much, that you may be successful. (62:10)

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَـرَ السُّجُودِ

...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers. (50:39-40)

This is why the **Sunnah** encouraged;

- **Tasbih** saying, **Subhan Allah**, i.e., all praise is due to Allah,
- **Tahmid** saying **Al-Hamdu Lillah**, i.e., all the thanks are due to Allah, and
- **Takbir** saying **Allahu Akbar**, i.e., Allah is the Most Great.

after the compulsory prayers.

Ibn Abbas said,

"We used to know that Allah's Messenger has finished the prayer by the **Takbir**.''

Similarly, several scholars have stated that;

reciting **Takbir** the during **Id-ul-Fitr** was specified by the **Ayah** that states:

وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ

(He wants that you) must complete the same number (of days), and that you must magnify Allah (i.e., to say **Takbir** (**Allahu Akbar**: Allah is the Most Great)) for having guided you...

Allah's statement:

... وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥)

...so that you may be grateful to Him.

means: If you adhere to what Allah commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

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